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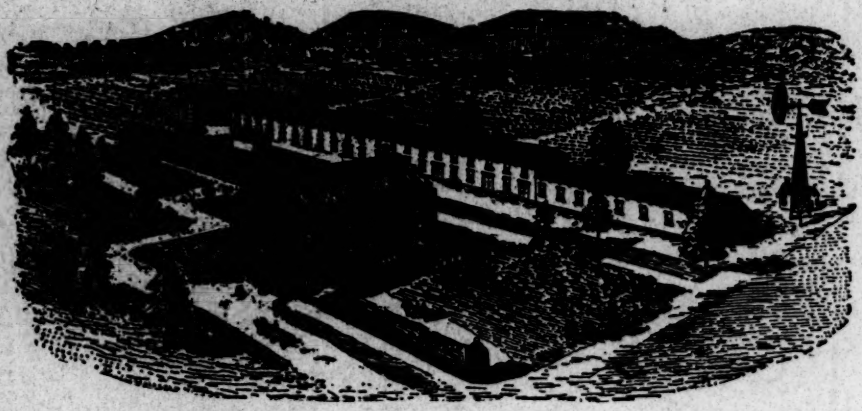

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THE ECCLESIASTICAL REVIEW

VOLUME 105.—NOVEMBER, 1941.—No. 5.

CATHOLICS AND "INTERFAITH" GROUPS.

IN present-day America the frequent intermingling of Catholics with non-Catholics is inevitable. Only one-sixth of the population of the United States is Catholic; we cannot stay aloof from those who are not of the household of the faith. Of necessity we must daily come in contact with Protestants and Jews and persons of other or of no religious persuasions; we must do business with them, travel with them, work side by side with them in shop and office, and sometimes even (as in the case of soldiers and sailors) live with them.

Two basic principles must regulate our associations with non-Catholics. The first is Christ's law of fraternal charity: "Thou shalt love thy neighbor as thyself". No matter how widely a fellow-being may differ from us in creed and in cult, he is still our neighbor in the sense in which Christ used this word. Whether he be Catholic, Protestant or Jew, or even Buddhist, Mohammedan or atheist, he has a claim to our supernatural love, based on the fact that his soul is made to the image and likeness of God, is destined to eternal life and is either actually or potentially endowed with sanctifying grace, the participation of the divine nature. Unless we are morally certain of the opposite, we must believe that our non-Catholic neighbor is sincere in his religious convictions. We must make our charity practical by extending to him courtesy and kindness, by helping him in his needs, by readily forgiving any wrongs he may commit against us.

By virtue of this same principle of charity we are obliged to interest ourselves in the spiritual welfare of those outside the Church, particularly by striving zealously but prudently for their conversion. They are the " other sheep " whom our divine Saviour yearns to have in His fold; we must labor toward the fulfilment of His desire. The special obligation of bishops and pastors in this matter is expressly laid down in the Code: " Ordinaries of places and parish priests shall regard non-Catholics residing in their dioceses and parishes as commended to their care in the Lord ".[1] We may not therefore be indifferent to the spiritual needs of those who differ from us in religious belief; we may not be content with waiting for them to come to us for information about our faith. We must take the initiative and eagerly seek opportunities of bringing to their notice clear and cogent arguments for the divine origin and the divine authorization of Catholicism.

The second principle governing our association with non-Catholics is the fundamental doctrine that Catholicism is the only true religion, and that its acceptance is obligatory by divine law on all mankind. One of the many practical conclusions from this principle, incorporated into the Code, is the prohibition to take any active part in non-Catholic religious services.[2] From the same principle it follows necessarily that Catholics may not give any positive approval or assistance to the propagation of a non-Catholic religion. Beyond doubt, every such religion contains some elements of truth and of goodness, yet the religion as such taken in its entirety, is something false, something opposed to God's will. As far as the divine law is concerned, it has no right to exist. One who dies as a member of a non-Catholic denomination may indeed be saved, provided his separation from the Catholic Church was not gravely culpable; but even in this case, his salvation is due, not to his affiliation with a non-Catholic sect as such, but to his personal dispositions, particularly faith and charity, and to his implicit desire of membership in the Catholic Church. Since as Catholics we are committed by the principle of charity to labor for the conversion of non-Catholics, we are logically bound to hope that non-Catholic denominations will diminish in membership

[1] Canon 1350, § 1.
[2] Canon 1258, § 1.

and even cease to exist through the acceptance of Catholicism by their adherents. Furthermore, we believe that there is nothing unjust in those civil laws of a Catholic country that restrict the public religious activities of non-Catholics. Indeed, when a Catholic state does grant equal rights to all religions, it is not because non-Catholic creeds and cults are deemed worthy of a place of parity with Catholicism; it is because circumstances render such a policy the most practicable. In such an event the attitude of the Catholic civil government is toleration, not approval. As Pope Leo XIII said: "If the Church judges that it is not lawful for various types of divine worship to enjoy the same rights as the true religion, she does not thereby condemn those civil rulers who, for the attainment of some great good or the avoidance of evil, in their mode of action and government patiently endure the existence of all these religions in the state".[3]

Above all, Catholics may not believe or state or approve the fundamental tenet of indifferentism—that it makes little or no difference what religion a person may profess, as long as he leads a good life. For, however sincere a non-Catholic may be in his convictions, however virtuous may be his conduct, he is not so well off as he would be (with the same dispositions) as a member of the Catholic Church, partaking of many more means of spiritual progress and enjoying far greater assurance of attaining to eternal bliss.

Any one familiar with even the rudiments of Catholic teaching must realize that the two principles just explained—the principle of charity and the principle of the divinely granted and exclusive right of Catholicism to exist and to propagate—are essential tenets of our religion. But the application of these principles to practice often presents a difficult problem. Wisdom and prudence are needed to balance properly the requirements of both principles, for undue emphasis on one can easily lead to the violation of the other. The Catholic who vehemently hates heresy may find himself hating the heretic; and, on the other hand, the Catholic who strives earnestly to be charitable toward his non-Catholic friends and to assure them that their sincerity is praise-worthy may easily become guilty of statements and conduct fostering the erroneous doctrines of

[3] Encycl. *Immortale Dei*, 1 Nov., 1885, Denz., 1874.

indifferentism and liberalism. Sometimes, in a concrete case so many circumstances are involved that even theologians may not agree as to the course of action constituting the just mean between the charity we owe toward our non-Catholic brethren and the intolerance which we must manifest toward their belief and manner of worship.

In the United States up to comparatively recent times there was little danger of indifferentism to any great extent among Catholics. On the contrary, they were rather inclined to distrust the adherents of other denominations and even to question their sincerity. Beyond doubt, the law of charity was frequently violated, at least materially, by many of our co-religionists in their dealings with non-Catholics. This conduct was in great measure excusable. Most of the Catholics in this country were immigrants—or the immediate descendants of immigrants—from sections of Europe where Catholicism was predominant and heresy was held in supreme horror. Moreover, the cruel and unjust treatment meted out to Catholics by many American Protestants provided a potent incentive to retaliation. Whenever the charge of bigotry is brought up against Catholics in the United States, we can always remind those who make it that all the combined transgressions of our people on this score are but a faint shadow of the bigotry and hatred poured out on Catholics in this land by organized groups and by individuals affiliated with Protestant denominations.

In recent years a strong reaction against the spirit of mutual distrust and antagonism has taken place among both Catholics and non-Catholics throughout the United States. Many causes have combined to bring about this desirable effect, such as the broadening influence of education, the more intimate contacts established between Americans of different religions by the radio, the healthy recoil of all fair-minded persons to the despicable tactics of such organizations as the Klan. Altruistic motives animate many of those who are actively participating in this campaign against bigotry; others undoubtedly are promoting it in self-defense, against the possible repetition in our land of the drastic treatment their co-religionists have received in Europe. But, whatever be the motives of those who foster it, the movement itself is a blessing, inasmuch as it harmonizes with the spirit of Christian charity. Now, however, the important question

arises, whether some Catholics, in their laudable efforts to be broadminded and charitable toward the members of non-Catholic religious bodies, are not becoming unduly tolerant toward their doctrines. Is not the pendulum swinging from bigotry to indifferentism?

The question has its most practical application in the matter of "Interfaith" or "Three-faith" meetings. There are various organizations, composed of Catholics, Protestants and Jews, sponsoring such assemblies—for example, "The Council against Intolerance in America" and "The Greater New York Interfaith Committee". The most widespread society of this character is "The National Conference of Christians and Jews", established in 1928 by Chief Justice Hughes, Dr. S. Parkes Cadman and Newton T. Baker, and now numbering about 25,000 members spread throughout the entire country. The chief objective of this organization is to break down prejudices and to create good-will among American citizens of different religious beliefs. Its best known means to the attainment of this objective is the "Trio Team", made up of a Protestant, Catholic and Jewish clergyman or layman, who appear before audiences representing the various denominations, to converse together, ask questions about each other's religious belief, and clear up misconceptions. In the course of the twelve years 1928-1940, trio teams have spoken before more than 40,000 meetings.[4]

What is to be said of the lawfulness of participation by Catholics in these "interfaith" meetings? In the first place, the Code explicitly provides for public meetings held for the *specific purpose* of discussing or debating *religious* questions. In treating of matters pertaining to divine faith, the law prescribes: "Let Catholics beware of conducting debates or conferences, particularly those that are public, with non-Catholics, without the permission of the Holy See, or, in an urgent case, of the local Ordinary".[5] It is to be noted that this canon makes no distinction between the clergy and the laity as participants in these debates and conferences. The wisdom of the Church is manifest in this law. If the ecclesiastical authorities did not

[4] These data are gathered from literature sent out by the National Conference of Christians and Jews.

[5] Canon 1325, § 3.

exercise a strict supervision over our public religious discussions with non-Catholics, some of the faithful with more zeal than learning would imprudently undertake the defence of their faith with any and every adversary and effect great harm by their inadequate and erroneous presentation of Catholic doctrine. Indeed, even a learned Catholic might be worsted in a discussion with a sharp-witted opponent, whose smart sophistry and clever "wisecracks" would carry more weight with the average lay audience than logical argumentation prosaically presented.[6]

Hence, all public questions, *professedly* and *primarily* of a religious nature, with non-Catholics are banned to Catholics, unless they have obtained permission from the Holy See, or—when there is no time for this and an urgent need arises—from the local Ordinary. Besides debates *(disputationes)* the canon forbids conferences *(collationes)*—apparently that type of meeting in which the representative of each denomination propounds and explains his creed, without directly aiming at a refutation of the others. Merely private discussions which arise incidentally between Catholics and non-Catholics do not seem to be comprehended in the prohibition of this canon.[7] Neither is it forbidden to a priest (or even to a competent layman) to lecture on Catholic doctrine before a group of non-Catholics, and to answer their questions and objections.[8] However, before a conference of this last type is arranged, the bishop should be consulted, since it pertains pricipally to him to pass judgment on the advisability of the meeting and on the abilities of the proposed speaker.

The very opposite type of interdenominational meeting is that in which the participants are present merely as fellow-citizens, and matters of a religious nature are not discussed. Such occasions would be, for example, a patriotic rally, a Memorial Day service, the dedication of a library or of a monu-

[6] In a decree of the Propaganda, issued 8 March, 1625, missionaries are forbidden to engage in public debates with heretics, "because frequently, on account of audacity or loquacity or the acclamations of the audience, truth is oppressed and error prevails". In case missionaries deem such disputes necessary, they are first to consult the Sacred Congregation (*Collectanea, S. C. de Prop.*, vol. I, n. 11).

[7] Pope Pius XI, in his *Motu Proprio* on Christian Doctrine, proposes as one of the purposes of instruction in catechism, that Catholics "may be able to defend their faith against the objections ordinarily raised, and strive to give arguments for it to as many persons as possible" (*Acta Ap. Sed.*, XV, 328).

[8] Vermeersch, *Epitome Juris Can.*, II, 661.

ment. The priest, the minister and the rabbi may be together on the platform, but it is evident that they are taking part, not precisely as religious functionaries but rather as prominent citizens, like the mayor and the local congressman. A speech by a clergyman on such an occasion is primarily of a civic character, and references to God or to religion are sufficiently indefinite to be uncontroversial. Even a prayer or a blessing by a non-Catholic clergyman at a gathering of this sort would usually be couched in such general terms as to be unobjectionable to Catholics; and even in the supposition that it is a public act of non-Catholic worship, the passive presence of Catholics can be tolerated *civilis officii vel honoris causa.*[9]

The main problem centres about meetings and associations of an intermediate character—those which are not professedly and primarily devoted to the discussion of religious topics, but which are concerned with matters that naturally invite the expression of religious ideas. Such are, in general, assemblies and organizations that occupy themselves with moral and social questions.

To condemn outright the fraternizing of Catholics with non-Catholics on this basis as intrinsically wrong would be unjustifiable rigorism, at variance with the practice of the Church. The very fact that the Church permits strictly religious discussions with non-Catholics, presupposing due safeguards and the requisite authorization, furnishes an argument *a fortiori* that those discussions are not absolutely prohibited in which religious topics are involved only concomitantly, and, in a sense, secondarily. Indeed, in his Christmas Eve address of 1940, Pope Pius XII referred to Christian charity as a common ground for world peace even for those "who have not the blessing of sharing the same faith with us". Evidently the Holy Father regards as permissible, and even desirable, contacts and conferences with non-Catholics to the end that peace may be restored to the human race.

Furthermore, meetings of this nature can unquestionably produce some good effects. Sometimes they afford non-Catholics their first opportunity of meeting Catholics intimately and of learning something about the Catholic Church. For some this may be the first step on the road to the fulness of divine

[9] Canon 1258, § 2.

truth.[10] Interdenominational organizations sometimes make it possible for Catholics to speak to non-Catholic groups to which otherwise they would be refused entrance. I know the case of a Catholic prelate who, through the efforts of the National Conference of Christians and Jews was invited to address the students of several colleges in which a Catholic speaker had never before been tolerated. Above all, the promotion of peace and charity, effected in some measure by meetings of this kind, is a great blessing in the modern world, overburdened as it is with discord and hatred.

Nevertheless, we cannot close our eyes to the spiritual dangers that may result from meetings in which religious problems are publicly discussed with non-Catholics, whether as the primary or as the concomitant feature. It is not impossible that some Catholics, by attending such meetings and listening to the exposition of other forms of belief, may be induced to renounce their affiliation with Catholicism and to embrace another religion. To listen to the presentation of the creeds of other denominations is not indeed included in the ecclesiastical prohibition against the reading of books written by non-Catholics treating *ex professo* of religion (unless it is evident that they contain nothing against the Catholic faith),[11] yet undoubtedly the Church is opposed to the hearing of non-Catholic doctrine by her members, generally speaking, for she realizes that most Catholics are not sufficiently versed in the technicalities of theology to be immune from danger. In fact, the natural law forbids a Catholic to listen to the presentation of non-Catholic doctrine if his faith is thereby gravely jeopardized. It must be remembered too, that frequent association of Catholics with those of other religious persuasions furnishes an occasion of mixed marriages, to which the Church is vigorously opposed.

[10] It would be interesting to have a study of the part taken by interdenominational meetings in fostering conversions to the Catholic faith. A correspondent in *America*, 1 March, 1941, relates that for the past thirteen years he has been one of a group of Catholic men that has conducted monthly religious discussions with a number of Protestant friends, but he adds: "We cannot point to a conversion in our thirteen years' work". Father Leslie Rumble, M.S.C., writing in the same periodical, 4 January, 1941, is inclined to believe that the fraternizing of Catholics with non-Catholics actually diminishes the number of converts. A Newman Club chaplain at a large state university wrote to me: "I have had some splendid converts on the campus, but I do not recall one who got started on his way by hearing the three speakers".

[11] Canon 1399, § 4.

However, the main objection to interdenominational organizations and meetings is their dangerous tendency to encourage indifferentism—the theory that it does not make much difference whether or not a person belongs to the Catholic Church, as long as he is sincere in his particular religious convictions and leads a good life. This false and pernicious theory can enter very insidiously into a person's mind and greatly influence his conduct, even though he adheres theoretically to the true doctrine. In connection with the associations which we are discussing, the danger of indifferentism may arise from several sources. In the first place, it may come from statements made by the non-Catholic participants. Many of them hold the theory of indifferentism, and whenever they address a mixed religious group they seem to have an irresistible urge to say that it is deeds, not creeds that count, that we are all on the way to heaven by different roads, or something of a similar nature. Of course, they feel that such statements are quite the proper thing and serve to promote good-will. Unfortunately there are some Catholics who will begin to believe such assertions after they have heard them frequently from persons of intelligence and integrity.

In a booklet entitled *These Three Religions,* issued by the National Conference of Christians and Jews, this statement is made: "The Conference does not seek uniformity of religious beliefs or any least common multiple of faith. It does not attempt to achieve its goal by weakening the distinctive loyalty and beliefs of its members. It does not hold that one religion is as good as another". Yet, despite this sincere attempt to avoid infringing on Catholic principles, other statements emanating from this same organization are implicit denials of our tenets. Thus, in the same booklet from which we have just quoted, these words appear: "Tolerance is not enough. It suggests mere endurance and a degree of condescension. We can be content with nothing less than appreciation of healthy differences". Taken literally (in reference to religious differences of course), these words are utterly opposed to Catholic belief. They mean that we should respect—that is, hold in honor, esteem as good—doctrines which contradict the teachings of our Church. They mean that we should regard such doctrines as *healthy*—that is, conducive to the spiritual welfare of man-

kind. Now, while we can respect the sincerity of those who differ from us in belief, we cannot appreciate or respect or honor their doctrinal differences from the Catholic creed. How can we regard as good or laudable a tenet which we are convinced is contrary to God's own word? How, for example, can we respect the statement that Christ is not present in the Holy Eucharist or that the Mother of God was not a virgin?

Again, in a mimeographed copy of a " trialogue " issued by this Conference—a trialogue which was presented before high school assemblies, adult meetings, civic clubs and evening gatherings—the Catholic speaker gives a brief disquisition on God-given, inalienable rights, and then the Jewish rabbi adds: " The enjoyment of these rights is a common heritage, but the enjoyment of them implies the appreciation of one another's differences. . . . All of our rights are the same, but that does not impose any type of uniformity upon us. I mean to say that we all have a right to worship, but we do not all have to worship the same way. My worship is different from yours, but my right to worship is the same as yours. Yours is a different house of God, my Catholic friend, from mine; and the Protestant ritual is different from mine. But all three of us have an identical right to our rituals, to our house of God and to our types of worship ". The implication is that every one has an equal, objective, God-given right to worship as he wills—a theory entirely untenable to the Catholic Church, which holds that all are obliged to worship in the one manner decreed by God and promulgated by His one Church. Yet, this trialogue was probably heard by thousands of Catholics, and there is no evidence that anything was done or said to correct the false impression they received.

In some places an interdenominational group has visited a Catholic and a Protestant church and a Jewish synagogue, and in each edifice listened to a talk by the respective clergyman, explaining some aspects of his religion and its ritual. How easy it is for the average lay Catholic to imbibe liberalistic notions from a tour of this nature, even though the explicit protest is made by those who conduct this experiment that there is no intention of shaking any one's convictions!

The second source from which the danger to indifferentism may arise in these " interfaith " associations is statements some-

times made by Catholic participants, which are entirely at variance with the teachings of their Church. From the published writings of certain Catholics it is evident that they entertain utterly erroneous notions regarding religious tolerance. Thus in a recent article on this subject from the pen of an educated Catholic layman, the *principle* that a Catholic state may restrict heretical propaganda is vehemently denounced. The writer goes so far as to say that it would be advisable for Catholics to study the teachings of non-Catholic preachers—without any attempt to discriminate between those Catholics who have sufficient intellectual abilities to do this safely and those who have not, and without any reference to the Church's positive legislation. A priest, writing in a widely circulated secular magazine within the past year, defended religious tolerance without making any distinction between *personal* tolerance and *doctrinal* tolerance, or between what is the most workable *modus agendi* in our land and what could lawfully be done in a Catholic country. In reading articles such as these one would hardly get the idea that the writers believe that one form of religion has been made obligatory on all mankind by the Son of God under penalty of eternal damnation and that no other form of religion has any right by divine law to exist or to propagate.

Again, it is not unusual to hear Catholics proclaim that separation of Church and State, such as it exists in the United States, is the best form of relationship, *in principle*, between the two powers. Quite different is the assertion of Pope Leo XIII, writing to the people of the United States in the Encyclical *Longinqua Oceani* (6 Jan., 1895): "The Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced".[12]

[12] *Great Encyclicals of Leo XIII*, p. 323.

Another doctrine of our faith that is frequently misunderstood or misstated, or at least inadequately explained by Catholics is that which is concerned with the extent of the Church's authority over persons. According to Catholic principles, the Church has the right to legislate in spiritual matters for *all baptized persons,* irrespective of the denomination with which they are affiliated. Some of the Church's matrimonial impediments are in fact extended to marriages in which both parties are non-Catholics, by reason of the baptismal character of one or both. Yet, this doctrine is rarely expounded by speakers and writers for the instruction of those not belonging to the Church; in fact, sometimes the impression is given that the Church's authority is limited to those actually within her communion.

Evidently therefore there are Catholics—even educated Catholics—who cannot be trusted to appear before an interdenominational group and give a correct and complete account of the Church's teachings on the very subjects that are most likely to be brought up, such as tolerance, the relation of Church and State, the scope of the Church's authority. Such Catholics, if permitted to participate actively in meetings of this kind, are liable to mislead their non-Catholic hearers and to engender indifferentism in the Catholic members of their audience.

The failure of some Catholics to explain properly the doctrines of their faith is doubtless one of the reasons why many of our separated brethren believe that the Church in recent times has modified her principles on tolerance and the freedom of religious belief. An amusing example of this occurred recently. A correspondent to the *New York Times* (apparently a non-Catholic) commended " the succinct definition of religious freedom given by Pope Pius IX: ' Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true ' ". The writer did not realize that " the succinct definition of religious freedom ", which he ascribed to Pius IX, is in reality one of the propositions condemned by that Pontiff in his Syllabus of Errors! [13]

The third feature of " interfaith " gatherings likely to breed indifferentism is the very fact that a Catholic (particularly a

[13] Denz., n. 1715.

priest) concedes to representatives of other religions in their religious capacity a place of equality with himself. This is not the case when the priest shares the same platform with non-Catholic clergymen present merely as prominent citizens (for example, at the Memorial Day service), or when he is the sole speaker on religious topics and they are members of the audience. But the case is entirely different when the priest, the minister and the rabbi are put on a parity in discussing religion or matters involving references to religion. And when simple people, who are inclined to identify individuals with the cause they represent, see their priest recognizing the clergymen of other creeds as his equals at such gatherings, they are liable to conclude that he regards their religions as equal to his, or at least that he considers difference of belief as unimportant. It is worth noting also that the terms "Interfaith" and "Three-faith", frequently applied to the meetings we are discussing, cannot be employed literally by a Catholic, who must believe that there is only one real faith.

Are these dangers to indifferentism connected to a serious extent with interdenominational organizations and meetings as they now exist in the United States? I am fully convinced that in most cases they are—that ordinarily the association of Catholics with non-Catholics in such organizations and meetings is a grave menace to the faith of our people. I believe that the spirit of Catholicism is being weakened in our land by "interfaith" gatherings as they are usually conducted, and that whatever good they may be producing is far outweighed by their disastrous spiritual consequences. I am confirmed in this view by the opinions expressed to me by a considerable number of prudent and experienced members of the clergy from different parts of our country, who are almost unanimous in the belief that indifferentism is being fostered by the general run of these "interfaith" gatherings.

It is imperative that the clergy take effective measures to avert this danger while the interdenominational movement is still in its initial stage and before the harm becomes wide-spread. This does not mean necessarily that all association of Catholics with non-Catholics for the discussion of moral, social or even religious questions should be forbidden. But if such association is to be allowed, adequate measures should promptly be applied

to remove the dangers to faith or at least to render them sufficiently remote. To this end, I offer the following suggestions:

First, only those Catholics should be allowed to speak at "Interfaith" meetings or become active members of interdenominational organizations who are fully competent to explain the teachings of our faith, particularly those connected with the Church's claim to be the divinely authorized exponent of the one true religion, obligatory on all mankind, and who can be trusted to propound these doctrines intelligently and unequivocally before any audience. It must be remembered that the mere fact that a priest is a graduate of a seminary or a layman is a graduate of a Catholic college is no guarantee of the fulfilment of this requirement.

Second, any statement made by a non-Catholic speaker in contravention to Catholic belief should be protested and corrected. This is particularly true of any assertion implying that difference of religion is of little or no importance. If the Catholic participant allows a statement of this kind to go unchallenged, he will be considered as approving it. And any Catholic planning to take part in an interdenominational meeting who is not willing and able to defend the teachings of the Church when they are denied or misrepresented (even by persons of good will), should abstain from participation.[14]

Third, where interdenominational meetings are held, Catholics should be well instructed in their purpose and significance, and especially should be warned that the presence of a priest on an equal footing with non-Catholic clergymen does not imply that Catholics regard other denominations as on a parity with our Church, or religious differences as unessential. The mode and measure of such instruction would naturally vary according to local circumstances. Generally speaking, it would be more difficult to explain this matter satisfactorily in a place where Catholics form a large percentage of the population than in a locality where our co-religionists are comparatively few. If conditions are such that, despite explanations, a large number

[14] The priest who invites a prominent non-Catholic to speak at a Holy Name rally or a communion breakfast is running the risk of having his people told that different religions are like the different instruments of an orchestra, which can blend into a magnificent symphony, etc. Then the priest is burdened with the embarrassing task of correcting the error. The best policy is to have only Catholic speakers at distinctively Catholic gatherings.

of Catholics will probably not understand the situation properly and are liable to be scandalized by interdenominational meetings and societies, it is difficult to see how Catholic participation in these gatherings can be justified.

Fourth, no Catholic, whether priest or lay person, should take part in a public meeting with non-Catholics for the discussion of matters that may involve religious doctrines (even though it does not come under the category of *disputationes* or *collationes* mentioned in canon 1325), without the assurance that the local ordinary fully endorses his participation. The bishop is the official teacher and protector of the faith in the diocese; he knows prevailing conditions better than the individual layman or priest; consequently the attitude and the policy which he deems suitable toward Catholic participation in "interfaith" groups should serve as a norm for both clergy and laity of the diocese.

The decrees of the Holy See bearing on the fraternizing of Catholics with non-Catholics in matters touching on religion unquestionably prove the solicitude of the Church lest her children suffer any spiritual harm from such association. Among other authoritative decisions can be cited those issued by the Holy Office in 1864, 1865 and 1919, forbidding the participation of Catholics in the "Society for the Union of Christendom", founded in London.[15] An interesting background of these decisions is the letter of the Holy Office to a group of Anglicans (Puseyites), dated 8 November, 1865, in which they are quite plainly told that they are in error, separated from the true Church of Christ, and then for their benefit the words of St. Bede are quoted: "Those who in any way separate themselves from the unity of faith and communion with Peter cannot be freed from the bonds of sin or enter the gates of the heavenly kingdom".[16] How many of those Catholics who participate in meetings with non-Catholics today would speak to them so bluntly? The Holy Office also forbade Catholics to take part in the Lausanne Conference for Christian Unity, held in 1927;[17] and some striking passages of the Encyclical *Mortalium Animos* of Pope Pius XI (6 January,

[15] *Acta Apostolicae Sedis*, XI, 309.
[16] *Ibid.*, 312.
[17] *Acta Apostolicae Sedis*, XIX, 278.

1928) are devoted to the condemnation of what the Sovereign Pontiff calls " Panchristianism ".[18]

It is true, these decisions primarily refer to organizations which would seem to aim at whittling down the content of divine revelation to a least common multiple of all Christian beliefs and uniting Catholics and Protestants on this basis. Such an objective is explicitly rejected by certain interdenominational groups in the United States, particularly the National Conference of Christians and Jews. However, these decisions are legitimately quoted in relation to interdenominational activities in our land, inasmuch as they indicate the vigilant concern of the Church to ban anything that might induce indifferentism. More applicable to our present problem is the letter of Pope Leo XIII to Archbishop Satolli, our Apostolic Delegate (18 Sept., 1895), in which the Pontiff says: " We know that in the United States there are frequently conducted meetings to which both Catholics and those who are separated from the Church come promiscuously for the purpose of discussing religion and morality. In this we recognize the zeal for religion which is growing in that nation. However, although these meetings have hitherto been tolerated with prudent silence, it seems more advisable that Catholics should have their meetings separately; though, in order that the usefulness of these gatherings may not be limited to Catholics, all may enter to listen, even those who are separated from the Catholic Church ".[19]

In conclusion, I wish to bring one more point to the attention of my patient readers. Catholics in the United States must not yield to an inferiority complex with respect to non-Catholics. Whatever advantages they may possess over us, taken as a group, in wealth, social prestige, political power or education, we are far more privileged than they in possessing the one true religion of Jesus Christ. We must not regard it as a wonderful favor to be invited to join their associations. There is little personal advantage to us in such assemblies; the advantage is on the other side. Even though we may consider it a benefit to ourselves to have an opportunity of presenting the Catholic side to them, it is ultimately directed to their spiritual

[18] *Acta Apostolicae Sedis*, XX, 5.

[19] *Acta Leonis XIII*, Vol. XV, p. 323. The remainder of the letter is devoted to a commendation of the Paulist Fathers for their method of conducting non-Catholic missions.

good. Our Church has no need of their collaboration to give it strength or perpetuity, whereas many of our separated brethren see their religious organizations crumbling to decay, and are seeking some stability through amity with the one Church that they implicitly acknowledge can overcome the world, even though they do not recognize the indwelling of the Holy Ghost as the source of that power. Our chief objective in associating with them should be to help them come to the knowledge of the truth. Any Catholic who thinks that his Church needs aid from outsiders for its proper functioning and growth shows that he does not understand what the Catholic Church really is—the living Body of Christ.

No compromise on doctrinal tenets, no equivocation about the Church's teachings, no minimizing of truths that may be distasteful to non-Catholics can ever be justified, however desirable might seem to be the benefits that can result. Of course, any Catholic who would act in this manner merely for social or political or business advantages would prove himself unworthy to be a Catholic. But even though the motive is far nobler—the preservation of the Church from persecution, the opportunity to establish contact with more non-Catholics—even then, the sacrifice of the least principle of faith is absolutely wrong.

If we are regarded as narrow, intolerant, illiberal, because we sincerely proclaim that ours is the only religion that has the right to exist, and that the existence of any non-Catholic denomination is opposed to the plan of God's providence for mankind, we must be willing to accept this opprobrium. When there is question of doctrines contrary to the teachings of divine revelation we are narrow, intolerant, illiberal. So too was Christ. If we are persecuted on account of our loyalty to truth, we are only following in His footsteps. "If the world hates you, know that it has hated me before you . . . If they have persecuted me, they will persecute you also".[20] But if we abide in Him, we have His unfailing assurance: "Take courage, I have overcome the world".[21]

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[20] *John*, XV, 18, 20.
[21] *John*, XVI, 33.

PROBLEMS OF SCIENCE IN RELIGIOUS INSTRUCTION.

STUDENTS in high school or college, even if these schools are thoroughly Catholic, easily get the impression that there is a certain incompatibility between faith and science, or between facts and the fundamental notions taught in religious instruction. One cannot prevent the student getting in touch with ideas, books, and articles written in a non-Catholic spirit. Not all Catholics have the opportunity of attending Catholic institutions, and the assertions of representatives of non-Catholic views cannot fail to affect the student in Catholic institutions. Even the Catholic teacher sometimes may feel worried when he considers that many famous scholars, men to whom science owes some of its greatest advances, are hostile to faith and metaphysics. Although he will not be shaken in his faith, he may feel rather uncomfortable because of the apparent contradictions between his beliefs and the statements of science.

It is, of course, impossible to refuse recognition to facts ascertained by the observations of the scientists. Nor is it permissible to reject a theory, held to cover the actually known facts, simply because it contradicts some statement in Aquinas, or any textbook of philosophy. Some have assumed this unfortunate attitude, in the past as well as in recent times. They have contributed noticeably to discrediting Christian philosophy in the eyes of scientists and, since science has become, during the last two or three centuries, the one thing in which most people believe, of the general public.

It is true that not only Catholic philosophers refused to acknowledge the statements of science when these apparently contradicted some assertion of philosophy. German Idealism, especially of the school of Schelling, has been guilty of the same mistake, and has done much to foster an anti-philosophical spirit among scientists. This, however, does not diminish the error made by Christian philosophers. A short time ago, a famous Catholic scholar declared that the kinetic or thermodynamic theory of gaseous bodies is inacceptable because of its ostensibly contradicting some proposition of philosophy. This author behaved as did his predecessors at the time of Galileo. In this controversy, the scientist proved to be right and the philosopher to be mistaken. This historical fact ought to have

served as a warning, both to Catholic and to non-Catholic philosophers. The attitude these philosophers displayed is, moreover, not at all the one St. Thomas Aquinas himself recommends. He was perfectly aware of the limitations of natural philosophy and its dependence on observed facts. Although he held, with his contemporaries, that the sun moved around the earth, he expressly remarks that another conception might be possible and that it would be satisfactory, provided it proved capable of giving account of the facts. Any theory would have been welcome to his genius which gave an acceptable account of facts. Aquinas foresaw, it seems, a development of science and was conscious of the essential mutability of theories.

St. Thomas, however, was in a somewhat better position than are his followers today. In his day, science was still undeveloped; it could boast neither of so great practical achievements nor of so comprehensive theories. Philosophy felt secure and, therefore, was willing to make concessions. Philosophy and theology, too, have been pushed more and more into an attitude of defense. This process has developed since the age of Galileo and of Humanism. It still goes on, although it may have lost something of its intensity.

There is confusion in the minds of students and others because, on one hand, scientists and writers utilizing the statements of science point at ostensibly untenable views on the part of the philosophers and, on the other hand, the philosophers either become guilty of unfounded denials or of misstatements on matters of science.

Many know, of course, that there is no contradiction between science and philosophy, and even less between science and faith, and that such a contradiction can never arise. This conviction, however, does not as yet enable them to deal with the assertions of an anti-metaphysical and anti-religious trend of thought which is, as one knows, very common with scientists and certain schools of philosophers. To neutralize these influences, one first must have a precise appreciation of the significance of the facts, and secondly a clear idea of the relations between science and philosophy.

The second point cannot be treated here. Such a discussion demands an analysis of the place held by science and by philosophy respectively within the total system of knowledge. There

are many controversial points in need of clarification, a task not to be undertaken in a brief article, but some characteristic features may be pointed out.

It should be noted that facts and theories of science, as such, have no immediate philosophical significance. As long as a statement made by science is truly based on facts and on facts only, it cannot bring about any conflict with the general principles of philosophy. A conflict arises only when from such a fact, or from the theory proposed to state it, conclusions are drawn which go beyond the scope of science proper. A conclusion always results from two premises. The fact or the theory supplies one; the other is necessarily of a philosophical nature. It is not the factual statement of the scientist that the philosopher must examine, but the former's philosophy. This philosophy is very often not explicitly stated and even not known to the scientist himself. The less he is trained in philosophical thinking, the more easily he falls prey to some implicit philosophy.

This implicit philosophy is most influential in directing the scientist's approach to his problems. The facts of common observation are enormously complicated. To trace them back to the elementary factors conditioning the phenomena, one has to eliminate all accidental factors. This is possible to a very great extent in physics where the experimenter may modify at will practically all conditions. Even in physics, however, there is one feature, the appreciation of which is left to the judgment of the observer. The margin of error may be reduced more and more, but there will be always slight differences in the results the single experiments yield. The more precise the methods become, the greater also becomes the importance of deviations. Statistics allow him to deal with constant errors, but even in employing this method, the scientist must decide previously whether he ought to consider the deviations as due to the imperfections of method, or to some as yet unknown factor. That is, he has to decide whether the errors are relevant or not.

The opinion we form on any event whatsoever depends very much on the idea we have on the relative importance of the features we may isolate by a kind of abstract process. We disregard, in describing any event, all features we deem to be

unimportant or not to belong. Our judgment, however, may be wrong. It rests principally on preconceived ideas. Many of these ideas are justified because they spring from previous experience, but others are truly prejudices which enter into our reasoning, often without our being aware of them. We usually do not think in well developed and explicit syllogisms; the enthymeme is a much more common form of thinking. The major premise is not formulated explicitly; it is taken for granted. There is no objection to this procedure if the major premise has been examined and found valid, but such an examination is omitted by most people. Their prejudices or preconceived ideas are not examined at all.

The scientist does not differ in this regard from the average man. Although he has learned to use the utmost of accuracy and caution when dealing with the facts of his science, he too often neglects to apply the same principles when he passes from the assertions of his special field to others of greater generality, especially to questions of philosophy.

All generalization results from discarding differences and stressing similarities. Take for instance the notion of the essential identity of physical and mental processes. Nobody can overlook the fact that there are differences. These differences are considered as unimportant by materialistic monism; they are considered as all-important by any other philosophy. Or take the notion of the essential identity of animal and human minds. Here too the differences are obvious, but the authors who hold that animal and human minds are of the same kind believe these differences to be unimportant. If the differences are called differences of degree, such a statement amounts to declaring them unimportant in reference to a systematic comprehension of reality.

For such a conception there is no experimental evidence. It is the result of a definite philosophy; one which takes the principle of continuity to be a basic feature of reality. Medieval philosophy was aware of the similarities, but stressed the dissimilarities more. The notion of analogy provided the logical tool for dealing with such problems. The modern mind, having no understanding of analogy, sees a simple alternative: either the similarities are irrelevant, and then we have unity of nature, or the dissimilarities must be considered, and then we have to

acknowledge a plurality of being or to adopt the notion of a hierarchy of existential levels. Ignoring the notion of analogy, the modern mind feels threatened by the idea of a universe losing its consistence and unity and, therefore, cannot help declaring for a more or less explicit monism.

Sometimes the facts themselves force the scholar to revise his traditional and time-honored views. Features which looked unimportant may, gradually or suddenly, acquire an unforeseen importance. Certain explanations which were believed satisfactory by generations of scholars lose credit. It is not only special theories which change with the discovery of new facts incompatible with the old conceptions, but basic viewpoints sometimes become untenable and have to be replaced. Then develops what has come to be known in recent times as a " crisis of science ". In such a crisis the whole attitude of scientists may be switched into a new direction, as it has been evidently the case with physics. The relativity theory and wave mechanics have wrought more than a mere revision. What has occurred may rightly be termed a revolution. Sometimes, however, facts accumulate which do not fit with the old notions, while there are not yet new viewpoints at hand by which to order systematically the old and new facts. This is, apparently, the situation with biology and psychology. The critical state in which these disciplines find themselves involved today may not be too visible to the outsider, and not even to the scholars themselves. The latter partly hope that some explanation will be found before long which still will make use of the old customary categories and principles, or they try to cover up the actually existing difficulties by devising some accessory hypothesis so as to comprise the new facts under the old headings. Not infrequently, they simply close their eyes and refuse to see the new facts.

The last mentioned attitude is neither so incomprehensible nor so rare as one might think. It is not rare because refusal to see things is a pretty common reaction with people unwilling to acknowledge unpleasant truths. It is not incomprehensible because of a certain ambiguity adhering to the notion of " fact ". The facts of which treatises and articles speak are never mere findings. They are not simple descriptions of empirical data. These facts, as they are reported by the authors,

are findings couched in the language of some theory. The theory may be of a rather special character, or it may be as general as a metaphysical view.

Consider, for instance, the factual evidence brought forth in favor of the notion of evolution. The facts are, roughly speaking, the following: the similarities in body build and physiological functioning observed in the various species of animals; the still more striking similarities between forms of animal life existing in the present age and others which belong to bygone geological epochs; the existence of rudimentary organs in the so-called higher forms of animal organisms and their relation to functioning organs in lower forms; the resemblance of embryonic states to certain forms of lower organization. The desire for a comprehensive explanation gave birth to the theory of evolution in its Lamarckian or Darwinian form. This conception, however, is not simply a general statement of the findings listed before. Evolution rests on another pillar, namely, on the notions of the validity of the continuity principle throughout all forms of reality. What is observed is similarity. What is stated is " transition ". Transition, however, is a notion which becomes meaningful only if the principle of continuity is previously accepted.

Back of all the talk on the " law of evolution ", and of its fundamental place in today's reasonings on psychological and sociological problems, is not the array of findings on which the theory rests, nor the evolutionistic theory itself, but the ultimate conviction that continuity has to prevail everywhere. This creed—and it is a creed—is closely related to the excessive trust the modern mind places in science as the one and only key to reality. Although such a statement may sound rather shocking to many, one might risk saying that our age suffers from an undue overrating of science. Nobody, of course, can ignore the tremendous achievements of science, in its theoretical and its practical aspects, but there is still some difference between acknowledging science and its capacities within its proper fields, and making science and its methods the only recognized approach to reality of any kind whatsoever.

A great many of the scientists and philosophers today still firmly believe in the omnipotence of science. Every discipline tries to become " scientific ", that is, to use quantitative methods,

measurements and statistics. Psychology is recognized as a science only since and because it has introduced methods of measurement. Sociology equally boasts of being on the way to become a science for the same reason. Physiology has already gone far on this road.

It is, however, not improbable that a certain change is setting in. There are some remarkable indications. Last year there appeared a book, written by one of the greatest living physiologists, in which the author, better equipped than any other by the amount and the importance of his research work on neurophysiology, forcibly emphasizes his view that the physiology of the nervous system is utterly incapable of giving any satisfactory account of the mental phenomena. Sir Charles Sherrington, in *Man on his Nature* [1] suggests that mind is an independent factor in reality, not to be derived from inanimate processes nor to be explained by mere physiological functions. The author still believes in continuity; he therefore assumes that the mind factor is present in nature from its very beginning, and that the differences between beings of higher and lower organization are differences only of degree. This circumstance does not, nor do several other rather questionable features in the book, diminish the importance of the statement. The materialistic conception of the mind has suffered a severe shock. It will be some time before the defenders of a physiological interpretation of mental facts come to recognize the untenability of their position, but, they will have to answer Sir Charles Sherrington's statements. How they will manage to do so without falling prey to vicious circular reasoning is hard to see.

Sherrington's ideas leave the notion of continuity between the animal and human mind untouched. Quite to the contrary, this idea is fundamental in the author's argumentations. The notion that there are only differences of degree between man and brute is one of the foundations of modern psychology. Notwithstanding the many controversies on the principles and nature of psychology raging between the various schools today, they agree, or at least most of them do, in the belief of the continuity between animal and human minds. If one opens a modern treatise on psychology he finds, for instance in the chapter on Problem Solving, more pages dealing with the behavior

[1] New York, 1940, The Macmillan Co.

of rats, apes, and all kind of animals, than on results obtained with human subjects. The same is true of the chapter on Learning. The student of psychology is told more about the behavior of the albino rat in a maze than on the mental processes characteristic of the process by which man acquires the knowledge of language or any other ability.

This fundamental conviction, too, is going to suffer a severe shock. It is clear that the idea of " comparative psychology ", that is the idea of discovering the basic laws, e. g., of learning, by the observation of rats, is not the offspring of empirical observation. Rather, observation is the offspring of the idea. To approach the problem of learning by studying the behavior of rats becomes conceivable only if one has previously developed the conviction that " learning " in rat and in man is essentially the same. In truth, nothing can be gathered by the study of the rat's behavior, unless it is assumed beforehand that the differences are unimportant.

There is, however, another supposition which underlies all these studies on comparative psychology. It is assumed that the experiments—and many of them are truly ingenuous—on animal behavior give a true picture of the normal functioning of the animal organism. An experiment, however, is a very artificial situation for an animal to experience. Rats do not run through mazes, unless they become the pets of some psychologists, and cats do not find themselves forced to pull strings and to open doors, and apes have no boxes at hand in the virgin forests whereupon to climb for the sake of reaching a maliciously withheld banana. All these experiments put the animal in a very unusual situation. The situation moreover is artificially simplified. Simplification is the approved and legitimate method of physics. It is questionable whether this procedure yields reliable results when applied to living organisms. The artificiality of these experiments has been emphasized lately by an author whose researches have noticeably contributed to our understanding of certain pathological phenomena in brain injured patients. Dr. Kurt Goldstein published two books in which he deals with the pathology of the nervous system and of the mind. *The Human Organism* [2] is the one, and his William James Lectures at Harvard, *Human Nature in the Light*

[2] New York, 1939, The American Book Co.

of Psychopathology [3] the other. The author is strongly opposed to any analytical and elementary approach to the study of human—and animal—behavior. He shows that the isolating method, fashioned according to the pattern of science, gives misleading results when applied to the living organism and handicaps true understanding of what is actually the case. These details are of the greatest importance not only for psychopathology, but also for psychology in general. The notion, still common with many psychologists, that human action has to be interpreted in terms of neurophysiology, especially on the basis of the reflex concept, is discredited. The reflex is by far not what the older physiologists and, following them, the psychologists, believed it to be. It is not an elementary unit of behavior, comparable to any of the elements of which physics speaks. The reflexes as revealed by the usual methods of examination are in truth artifacts. They neither exist nor function in the whole organism as they appear when studied in isolation.

The analysis of nervous functions, given by Dr. Goldstein, ought to shatter thoroughly certain concepts most dear to many psychologists. Behaviorism is largely based on the notion of the reflex as a definite unit or element of organismic functioning. However important this is, it is not the most important aspect of the discoveries made by Dr. Goldstein and several other students of psychopathology.

Reflexes are observed in animals as well as in man. The laws of reflex phenomena are apparently the same in both cases. Just as comparative psychology draws its conclusions, regarding the functioning of the human mind, from observations made on rats and apes, so comparative neurology bases its statements on observations obtained by the study of dogs and cats and rabbits, etc. Many of these conclusions, of course, are justified. We owe most of our knowledge on the relations between certain brain areas and definite functions, or rather disturbances of functions, to experiments on animals. If the neurologist is able to localize, e. g., a brain tumor, and thus to tell the surgeon where to operate, he owes this ability largely to his studies on animals. It would be a deplorable misunderstanding of the newer views if one would conclude from them that experimental physiology is superfluous. We can never do without these ex-

[3] Cambridge, Mass., 1940, Harvard University Press.

perimental studies, and there is nothing in these new discoveries to foster the nonsense of anti-vivisection.

As soon as the notion of identical elements is given up and is replaced by the idea that even the simplest behavior is determined by the whole organism and its momentary state, a new conception of the differences between organisms, their higher and lower forms, imposes itself. The lower organisms can no longer be considered as a less complex combination of elements which occur identically also with the higher forms. The ostensibly identical element acquires a totally different signification in the various organismic wholes to which it belongs.

If this is true of the most elementary functions of the nervous system, it is *a fortiori* true of complex achievements like learning or problem solving. There is then no longer any possibility of identifying the achievement of the rat, which " learns " to run through a maze attracted by a piece of lard, and the achievement of a rational mind which learns mathematics or Latin.

Another consequence imposes itself. Dr. Goldstein points out very justly that the new conception is not compatible with the notion that life is simply the same everywhere. The form of life characteristic of the ameba is not simply the lowest form of the same life present in a higher form in the ape or in man. The term life takes on another significance on the various levels of organization. One cannot speak unequivocally of life. Or, to translate the idea of the modern student of biology into the terminology of philosophy, life becomes an analogical notion. Thus, we are back to Aristotle and Aquinas. The scholarly author is hardly aware of the close relation obtaining between his views and Scholastic philosophy, though he occasionally refers to Aristotle. His way of looking at these problems is not born of primary philosophical convictions, but is the outcome of empirical studies. He has been forced to abandon the older elementaristic viewpoint and to adopt a new one, which he calls " holistic ", by the facts themselves.

There are good reasons for expecting a similar *rapprochement* between empirical sciences and philosophy also in other respects. However, one must be careful in the evaluation of the statements made by the scientists, and to beware of falling prey to superficial generalizations and sweeping conclusions.

This refers particularly to certain new developments in physics. Some physicists, and very famous ones too, have suggested that the new facts and theories discovered in recent years have a definite importance for philosophy. On the one hand there is the theory of relativity which allegedly ought to make us adopt quite new ideas on space and time. On the other hand there is the whole field of wave mechanics and of infra-atomic processes which supposedly forces us to adopt new views in regard to the classic notions of causality and of substance.

These are utterly mistaken notions. Some of them shall be dealt with briefly later. In the first place, however, another idea deserves discussion because it has impressed noticeably, although unduly, not a few philosophers.

There is, in modern physics, a notion known by the name of Heisenberg's indeterminancy principle. This principle states, to summarize its main idea approximately, that it is impossible to determine in one and the same experiment the position and the velocity of an elementary particle. If velocity is determined, one cannot say where the particle is located; the only statement possible is one of probability, that is one can indicate the probability of finding the particle within a certain region. The same obtains in regard to velocity when position is determined; we then can only make a statement on the relative probability of various velocities. One or the other term is indetermined; hence the name of the principle.

Because of the facts stated above, the accurate laws of classic physics do not apply to wave mechanics. The exact laws are replaced by statistical laws. Such laws never say anything on individual instances; they only state the chance that this or that event will occur. Statistical laws refer either to events, the conditions of which are partly unknown or are so manifold that an exact determination for every single instance becomes impossible, or they refer to events depending, partly at least, on conditions which allow no calculation, as is the case with human actions where the factor of free will comes in. In the first case, the statistical law is, as it were, the result of a compromise between the really existing conditions and our ignorance in regard to them. Thus, meteorology is largely forced to rely on statistics, because we do not as yet know enough about the conditions determining the weather, although we are perfectly sure that

these conditions belong without any exception to the class of physical factors. Similarly, the student of heredity is forced by the complexity of conditions to content himself with predictions of probability. The laws of inheritance are exact laws, and can be stated when we deal with individuals whose ancestry is perfectly known, as in breeding experiments. But when we deal with individual man of whose ancestry we have only a very limited knowledge, the only possible prediction is one of probability. With the exception of those rare abnormal states which are always transmitted from parent to offspring, we have to do with the inheritance of dispositions which may or may not become manifest in subsequent generations. We know that in a large population composed of offsprings of couples in which one part was affected by some hereditary disease, a certain percentage of abnormal cases will occur. But we can never predict which couple, and which of its children will become a victim of the disease. If, let's say, 25% of a generation will be affected, we may make this statement with certainty. But we can never know, with any degree of certainty whether an individual couple will have abnormal offspring or how many of the children in an individual family will be affected. We know the average frequency but not the distribution. Because of this, all proposals to prevent hereditary taints by sterilization or similar measures are not only against the principles of morals, but also against those of science.

It is different with the second case, where the impossibility of individual prediction depends not on ignorance but on an essentially unpredictable factor, namely human freedom. No progress of knowledge can ever lead to any individual prediction. Statistical statements are possible, because of the essential unity of human nature. However different and unique every human individual be, they all share in the one human nature. They all act according to this nature. A certain general predictability no doubt obtains, but whether this common human nature is modified in a given individual in this way or in that one, whether an individual will make use of his freedom for choosing the good or the bad, can never be predicted.

Thus, there are two utterly different cases in which we have to be content with mere statistical laws. It is curious to notice that several physicists, and following their lead also several

philosophers, have interpreted the indeterminancy principle as if it were necessarily indicative of the second case. These authors, accordingly, have spoken of " freedom " as existing in inanimate nature. They believe that the recent development in physics disproves the deterministic theory and justifies indeterminism. It is always dangerous to apply a proposition referring to a definite set of phenomena to another utterly different set. One has to be exceedingly careful when applying a proposition derived from observations in physics to the philosophy of morals. Determinism and indeterminism are theories referring to moral decisions. They have nothing to do with the operation of chance factors.

The conception that there is anything like indetermination, as spoken of in moral philosophy, implied in the Heisenberg principle is in fact a mistake. Dr. Philip Frank rightly points out, this principle does not justify expressions like " a particle with determined velocity and undetermined position ".[4] The facts are simply that as they have been stated before, there are certain experimental arrangements allowing for the determination of positions, and others permitting measurement of velocities, but none which enables the physicist to get precise data of both kinds at the same time. However inacceptable Dr. Frank's ideas on philosophy are, he is surely right in emphasizing this aspect of modern physics. Nothing in the facts and theories proposed by the scientist has to do the least with the question of determinism or indeterminism as philosophies of moral behavior or of human action in general.

The misinterpretation of the Heisenberg principle has, however, got hold of not a few minds. Even if the difference between indetermination—it were better to speak of indeterminability—on one hand and indeterminism on the other is recognized, some still feel that by the recent developments of physics the main argument of physical determinism has been invalidated. Since one cannot, so their reasoning goes, determine in the realm of dead matter exactly the sequence of events, the reference to the " unbroken chain of causes " is no longer valid.

This position is not only wrong, because of the reasons mentioned before, it is also dangerous, because it seems to agree with

[4] *Between Science and Philosophy*, Cambridge, Mass., 1941, Harvard University Press.

another statement occurring frequently in the writings of certain philosophizing physicists and of philosophers who follow blindly the lead of the scientists. A certain positivistic philosophy of science, especially the school which calls itself Logical Empirism declares that the notions of causality or of substance have lost their significance since they cannot be verified by experimental evidence. To the men of this school, only experimental facts are true. Statements which cannot be traced back ultimately to such facts are declared to be " meaningless ". All propositions of metaphysics therefore are meaningless.

The scientists and philosophers of this school are right insofar as the notions of substance and of causality do not enter into the reasonings of science. Science, as it is conceived today, is limited to making statements on the quantitative relations obtaining between certain phenomena. Science deals necessarily with accidents, and with accidents only of a certain kind. It deals exclusively with those which lend themselves to quantification. It is perfectly right to exclude from science everything not measurable, but it is evidently wrong to declare that only what science can reach by its methods is entitled to the name of reality or that only the statements of science may be considered as meaningful. This reasoning rests on a clear *petitio principii.* It is, so to speak, a classical illustration of a vicious circle.

There is no reason for anyone to worry about, or even to consider seriously, this absurd claim of the scientist. The scientist can do as little to " destroy " or " abolish " the notions of causality and of substance as philosophy can do to disprove the validity of some statement of the physicist. Since physics deals only with relations between quantities, the category of causality does not enter at all. Since physics describes only phenomena, it has nothing to say about substance.

Religious instruction, or generally speaking any instruction referring to the fundamentals of Catholicism, has to take account of the present state of the questions referred to here. There are, of course, many other problems and developments deserving attention on the part of the Catholic teacher of religion or philosophy. Those which were mentioned were chosen more in way of illustration than with the idea that they are the most representative ones.

Two mistakes must be avoided. One cannot talk of science and its bearing on religion or philosophy unless one takes account of the recent changes going on in various fields of knowledge. If we criticize a state of science which actually belongs to the past, we risk making our reasonings ineffective because the pupils may easily find out that we are not up to date. One cannot make use of certain statements proposed by the scientist, and apparently fitting into our own conception, unless these statements are subjected to a strict criticism and their true nature and scope are exactly determined.

The Catholic teacher of religion or philosophy will, naturally, expect that science will swing, sooner or later, into the roads of eternal truth. He may, therefore, be a little too ready to welcome certain statements as confirmations of his expectations. The way, however, from a statement on particular facts within a particular science to the generalities of philosophy is very long. It passes through several intermediate stations. Hasty generalizations and analogies have always proved detrimental to philosophy.

Philosophy is supposed to consider the totality of human experience and knowledge. Religion is supposed to get hold of the total personality. A philosophy which stays, as it were, outside the world of facts will not appeal to minds in general and of young people in particular. Religious instruction which does not take care of integrating all the interests of the pupil's mind is bound to remain ineffective.

The teacher in religion must be capable of answering the manifold questions, not only those the pupil asks, but also those which he does not ask but which may arise sooner or later and which quite often have already arisen, although they still slumber in the background of the mind. Anticipating problems the pupil may come across later on, and anticipating these problems at the right time is one of the great tasks of education. Young people will often come forward with problems only when they have already developed a certain conviction which then may be difficult to change, or they will produce these problems only for the sake of embarassing the teacher. If, however, the teacher can make an accurate guess at the problems which may and probably will arise, he can create a lasting and healthy impression.

This anticipation of problems cannot be accomplished if there is not a sufficient and correct knowledge of the facts and ideas the pupil may come across. One has to develop a sound knowledge of tendencies alive in the general mentality, of current trends in all fields of knowledge which may have reference to philosophy or religion.

It is clear that this becomes especially necessary in senior high schools and in college. The students of these institutions are in the age of criticism, of suspicion, of revolt against authority, and are against anything imposed upon them from without. The more they are alert intellectually, the easier they are ensnared by modern and new-fangled ideas. They are easily impressed by anything factual. Many ideologies claim that their ideas are based on science; they boast of having scientific data to rely upon while the old-fashioned philosophies and creeds are contemptuously referred to as mere imaginations and dreams of a pre-scientific age. Young people are inclined to cling to anything promising security. Uncertain of themselves and thrown in a world full of uncertainties, they hope to find a firm and reliable hold when turning to facts. The claim of so many modern ideologic systems that they are "scientific" cannot but appeal to the adolescent mind.

It is not enough to tell the students that this or that notion is contrary to faith or to the principles of philosophy. If the adolescent mind has been sufficiently impressed by the modern ideas, he will only conclude that faith and philosophy are wrong, and will be inclined to abandon them altogether. The same is true of older people. They too come across so many statements which they know contradict their convictions. They may not as easily give up what they have been taught to believe, but they too become worried and sometimes doubt the wisdom of the Church and the absolute truth of Her teachings.

To combat these dangerous influences one has to meet the foe on his own terrain. To refute statements couched in the language of science one has to use the same terminology. To do so, one needs a good knowledge of the meaning of the various expressions, not only as they are used by one or another scientist, but as parts of the total mentality back of such propositions.

It is, for instance, impossible to teach cosmology or natural philosophy without having a real understanding of recent de-

velopments in science. Nor can one answer, or anticipate, the problems of students in ontology if one does not really understand the significance of the positivistic and similar claims. Without a thorough understanding of statements like those denying the meaning of causality and substance, the doubts of the students cannot be dispelled.

On the other hand, it is highly desirable that the teacher in science be acquainted with the principles of philosophy and be able to apply them to the special problems of his field. This is the more necessary since textbooks exist, which are among the very best in what regards the subject matter they teach, but which contain remarks on the philosophy of science utterly at variance with any true philosophy. The student has learned to appreciate his textbook. He has found it useful and instructive. He trusts it also where it deals with matters not strictly scientific. If he attends classes in cosmology or ontology, he is indeed told differently, but the average student is hardly capable of integrating by himself the things he hears in one class and those he is taught in another. Science is closer to his mind. Science is facts; it is practical. Philosophy is ideas and has, so he believes, nothing to do with actual life. The inclination to evaluate all knowledge only by its practical applicability is stronger than is good for the student and for the nation in general. The question " what's the use of it? ", seems to many a potent objection against any kind of study, especially if it is somewhat unwelcome. Humanities, classics, philosophy are all suspected of being " impractical " and of no use in " real life ". This tendency makes it the more necessary that the problems of philosophy connected with science be dealt with, at least in a cursory manner, in the science classes. There is no need to emphasize that the same holds true of teaching psychology and social sciences.

If adequate measures are taken, we have good reason to hope that we shall be able to develop in the students' minds an attitude which will render them capable of appreciating all factual progress, and at the same time to beware of becoming ensnared by the captious claims of the many modern pseudo-philosophies.

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Analecta

SACRED CONGREGATION OF THE SACRAMENTS

Instruction

RULES TO BE FOLLOWED BY THE PASTOR IN MAKING THE CANONICAL INQUIRIES BEFORE HE PERMITS THE MARRIAGE COUPLE TO ENTER MATRIMONY. (Can. 1020.)

1. In every age the Church has assiduously labored that the sacred institution of Matrimony, divinely established from the very beginning of mankind and in the New Law raised by Christ the Lord to the dignity of a Sacrament, be not exposed to the danger either of irreverent treatment or of nullity. This She accomplishes by establishing opportune safeguards for Matrimony, commensurate with its holy character. How admirable in holiness and in dignity Christian marriage is has again been set forth in the Encyclical *Casti connubii* of Pope Pius XI, of happy memory, issued 31 December, 1930,[1] wherein the Supreme Pontiff has striven with distinguished success to re-affirm the true nature, the lofty prerogatives and the excellent purposes of married life.

2. Everyone knows that parties inflict grave injury upon this sacrament, and are guilty of no light crime, when they enter Matrimony with disregard of Church laws—laws that She has with consummate skill enacted for the very purpose that Christian marriage be entered into licitly and, more important still, validly; and be, therefore, likely to produce its abundant fruits.

[1] *Acta Ap. Sedis*, vol. XXII, pp. 539 *seq.*

And those ministers of the Church become sharers in this injury and fault who, even through mere lack of thought, admit parties to forbidden nuptials. For thus they grievously neglect the office entrusted to them of carefully investigating lest couples be united in contravention of the Sacred Canons.

In this matter the Church has committed to the Bishops the duty of giving to the pastors subject to them suitable rules for making careful and timely investigations to learn whether or not there are obstacles to the marriage; and in the event that impediments are found, to strive diligently for their removal or, failing that, persuade the parties to renounce the tainted union. This command is contained also in canon 1020 of the Code of Canon Law, which it is helpful to quote here:

§ 1. *The pastor whose right it is to assist at the marriage shall diligently, in advance, and at a suitable time investigate whether there be any impediment to the marriage.*

§ 2. *Let him question both the groom and bride, even separately, and with prudence, as to whether they are bound by any impediment; whether they are, especially the woman, freely consenting to the marriage, and whether they are sufficiently instructed in Christian Doctrine, unless, in view of the character of the persons concerned, this last interrogation be needless.*

§ 3. *To the Ordinary of the place it pertains to issue special rules for this pastoral investigation.*

3. Moreover, as everyone knows, the reasons why marriages are illicit or invalid can be reduced to three heads, namely:

a) *A matrimonial impediment properly so called;*
b) *defective consent;*
c) *lack of canonical form.*

Accordingly, this Sacred Congregation, determined to prevent anything detrimental to the holiness of Christian wedlock; and to which, by decree of Canon 249, *there is entrusted the entire legislation concerning the regulation of the seven Sacraments,* has already issued an Instruction *upon the proof of the free state and the notification of marriage entered into,* 4 July, 1921;[2] and now has considered it highly fitting to draw up another Instruction as an aid to the Most Reverend Ordinaries upon

[2] *Acta Ap. Sedis,* vol. XIII, pp. 348-349.

whom rests the task spoken of in paragraph three of the above mentioned Canon 1020. This is done to supply the Ordinaries with suitable rules for the proper and careful examination of the parties.

The questions, to be put separately to the spouses, are found complete in the Appendix (*Questionnaire I*) of this Instruction; without prejudice, however, to the power of the Ordinary of changing them, by taking away or adding articles because of more common reasons of illicitness or nullity which he finds in his diocese, on account of circumstances of persons and things.

4. But first of all there are to be noted certain things concerning the component parts of the investigation ordered by Canon 1020.

a) As regards *the Pastor:* he, to whom it pertains to assist at the marriage, has the right and the duty of investigating; and, unless a good reason excuse, this is *the pastor of the bride* (can. 1097, § 2). Nevertheless the pastor of the groom, either of his own accord, or at the instance of the groom, or of the bride's pastor, shall institute an examination to make sure of the free state of the groom and upon the conclusion of this investigation shall send at once to the bride's pastor written proof (*documentum*) along with such other requisite documents (baptismal certificate, etc.) as may be found in his parish archives.

But when the pastors are of different dioceses the transmission of the parish documents must always be made through the Chancery of the Episcopal Curia of the groom's diocese (it is moreover the duty of this Chancery to grant testimonial letters as to the free state of the groom) to the pastor of the bride, as often as he, according to custom, assists at a marriage. On the other hand the documents will be sent through the Episcopal Chancery of the bride's diocese whenever the marriage, as sometimes happens, takes place before the pastor of the groom.

But this Sacred Congregation greatly *desires* that the Pastor before he assist at the marriage obtain the permission of his own Curia, a *nihil obstat*, as it is called. However when the pastors are of different dioceses the Congregation *orders* this.

That the procedure may be the more accurate in a matter of such moment, let the Episcopal Curia unhesitatingly demand that the Pastor to whom the permission (*nihil obstat*) is to be given, send beforehand in good time to that Curia all the prematrimonial documents together with a transcript, as found in the Appendix (*Questionnaire V*) properly filled in. This transcript, as is noted therein, shall be used by the Curia in granting a *nihil obstat,* or by the Pastor in granting permission to a priest, otherwise qualified, to assist at the marriage outside his parish. Afterwards it is carefully kept in the archives of the parish where the marriage took place.

That the duty of making inquiry binds the Pastor *sub gravi* is evident from the gravity of the matter concerned; nor is he dispensed from this task because he is morally certain that nothing stands in the way of the licit and valid celebration of the marriage. The investigation must be made *by the pastor personally,* unless a good reason excuse him.

b) As to the *time* of the investigation: it is ordered to be made *in good time before the celebration of the marriage* or, as is patent, before the proclamation of the banns or at least during the course thereof.

c) As to the *matter* of this investigation: by it all those things are to be scrutinized that could in any way form an obstacle to the marriage. Wherefore, besides what are specifically set forth in § 2 can. 1020 (of which more later), inquiry must be specially made:

α) concerning the reception of baptism and confirmation, with the obtaining of legal certificates. *The baptismal certificate should be recent, issued not more than six months before the marriage* and containing everything ordered by Canon 470, § 2; and by article 225 of the Instruction of this Sacred Congregation, titled *Instruction to be observed by Diocesan tribunals, etc.* of 15 Aug. 1936 (*Acta Ap. Sedis,* vol. XXVIII, pag. 313 foll.).[3] The pastor must not easily believe the asser-

[3] Can. 470 § 2. *In the Baptismal Register a note should be made of the reception of Confirmation, of the contracting of marriage, without prejudice to Canon 1107, of reception of subdiaconate, of solemn profession. All these should be mentioned in the baptismal certificate.*

Art. 225, § 1. *The Ordinary of the place . . . is obligated to enjoin without delay the rector of the parish where the marriage is entered in the parish registers*

tion even under oath of the parties that they are not baptized unless that be otherwise certain; but to prevent fraud he should inquire of the pastor of their native place whether there be any record of them in the Baptismal Register; and if so obtain a certificate.

β) of the parish or parishes to be notified of the marriage;

γ) whether the parties are of age or minors;

δ) whether both are Catholics, or one or both are non-Catholics bound by the canonical form, by virtue of canon 1099;

ε) if the case require it, let there, finally, be inquiry concerning the death of the former spouse; concerning sentence of nullity of marriage and indeed executive according to law (*cf. art. 220, 221* § *3* of the above mentioned Instruction),[4] even in excepted cases (*cf. ibid. art. 226 seq.*); concerning dispensation from a marriage *ratum et non consummatum.* All the legal documents in the case should be obtained.

ζ) As regards proving the free state of the parties see below, n. 6.

d) Finally, as to the *manner* of this inquiry: in canon 1020 § 2 it is prescribed that the pastor interrogate the spouses *separately* and *carefully*, that is, as the Doctors put it, clearly, separately and chastely, with due prudence and circumspec-

to make a note therein of the declaration of nullity and of any chance prohibitory clauses e. g. in cases of impotence; this should be done also in the Baptismal register if one or other of the spouses was baptized in that parish.

§ 2. *But the Rector of the parish is bound to note without delay in the aforesaid Registers the sentence of nullity and any chance prohibitory clauses and, if either or both spouses were baptized in some other place, to warn the pastor or pastors thereof of the sentence of nullity, and any chance prohibitory clauses, so that they may enter these in the Baptismal Register; moreover he should notify his Ordinary as soon as possible of what he has done in these matters.*

[4] Art. 220. *After the second sentence has confirmed the nullity of the marriage, if the defensor vinculi of the court of appeal conscientiously believes that appeal is not to be made, the parties have a right to enter new nuptials after ten days from the publication of the sentence.*

Art. 221, § 3. *In the cause, however, of desertion (where the Defender of the Bond abandons appeal to a third tribunal after a second sentence of nullity), the parties have a right to enter new nuptials, having had notification of the decree in which the collegiate tribunal decided that the appeal be held as abandoned* (cfr. Canon 1886) or *lapsed* (cfr. Canons 1736-1737).

tion, especially when he is making inquiry concerning impediments or other circumstances that can beget infamy or shame.[5]

5. The examination of the spouses, as ordered by §2 can. 1020, ought to regard three things especially

a) *the absence of impediments*
b) *freedom of consent*
c) *sufficient knowledge of Christian doctrine.*

As to the *first:* let the pastor carefully inquire of the couple whether they are bound by any impediment either impedient (Canons 1058-1066) [6] or, more particularly, diriment (Canons 1067-1080); either public (marriage bond, consanguinity, affinity etc.), or occult; and this last especially, because it seldom becomes known (vow, crime, etc.). (*Questionnaire I*).

a) The principal marriage cases referred to this Sacred Congregation for simple convalidation or for a *sanatio in radice* regard marriages celebrated with an impediment in the *second degree of consanguinity* or of *affinity in the collateral line,* or, more frequently still, of *consanguinity in the third degree simply* or *in the third degree touching the second of the same line;* and without canonical dispensation. This very frequently happens because the impediment was not known and therefore not declared by the parties. Ofttimes the mistake arises because people are not aware of the diversity between canon law and civil law in this matter. For the most part civil law ignores the above mentioned canonical impediments.

In this matter, therefore, let the pastor be diligent in his inquiry, considering carefully the surnames of the parties and of their parents, often an indication of consanguinity; and their baptismal certificates. Let him call to the minds of the parties the grades of consanguinity and affinity that by canon law prevent marriage and if he suspect a certain reticence or concealment here let him, for a more accurate investigation, make use of

[5] In this matter the Bishop will be able to prescribe other safeguards suitable for his territory: for example the presence of a prudent person, not however the father or mother of the spouses.

[6] The impediment *mixtae religionis,* from a response of the Pontifical Commission for the authentic interpretation of the canons of the Code, 30 July, 1934, I, affects those also who are or have been enrolled in an atheistic sect (*Acta Ap. Sedis,* vol. XXVI, p. 494).

credible and sworn witnesses, in accordance with Canon 1031 § 1 n. 1° (*Questionnaire II*).

β) To obviate the errors that sometimes creep into the computations of the degree of affinity or consanguinity when dispensation is sought from the Apostolic See, *a genealogical tree* should be appended to the petition.

γ) In the petition avoid an ambiguous description of impediments, as would be if the spouses, bound by a double impediment, e. g., of consanguinity in the second (major) degree and in the third degree (minor) of the collateral line, were described as bound by the impediment of "second-third" or "second and third" degree of consanguinity, with no added explanation; for that formula might mean an impediment "of second degree mixed with third", namely a single impediment and of minor degree. The dispensation asked for in this way would be invalid.

δ) Moreover, as is plain, for *the validity* of a dispensation from impediments of major degree there is required *a canonical or good reason proportionate to the gravity of the impediment, and really existent in the case.* In this regard two Instructions are to be kept in mind, one of 9 May, 1877 of the Sacred Congregation of the Propagation of the Faith, the other of 1 Aug., 1931 of this Sacred Congregation;[7] and approved authors should be consulted. This reason is to be stated in the petition to the Apostolic See or to the Ordinary possessing such faculty, and then, the dispensation having been sought, there must be *certainty* of the existence of the reason (this must be properly noted) *before the execution of the rescript,* under danger of invalid dispensation (Canons 38 and 41).

ε) It is moreover worthy of note that for over-mature age (*aetas superadulta*), which frequently is given in the case of a woman, *not a widow,* there is required the completion of the twenty-fourth year.

For the rest, the age of the parties as found in the baptismal certificates should be given in the testimonial letters.

ζ) Finally this Sacred Congregation, as in duty bound, exhorts pastors that at suitable times in their catechetical instructions

[7] *Acta Ap. Sedis,* vol. XXIII, pp. 413 *seq.*

of the people (Canon 1018) they properly inform the faithful concerning marriage impediments whether impedient or, especially, diriment. Let pastors strive to prevent the faithful who are bound by the stricter impediments of consanguinity or affinity from arranging marriages with each other; or at least earnestly urge them, especially parents, that, when special circumstances counsel such marriage, the impediments thereto be declared to the Church for the purpose of obtaining a dispensation; and let the pastors explain to the faithful that the taxes required are not excessive, that they are in the nature of a fine or penalty and are proportionate to the financial standing of the parties and are very slight in the case of poor people.

6. Because of its great moment, special animadversions must be made concerning *the impediment of the marriage bond.* Let Pastors be very watchful lest any parties, in contravention of the law, in good faith or in bad, enter upon new marriage contracts whilst held by the bond of a previous marriage, even though well founded doubt is felt concerning its validity, nay even if its nullity is apparent.

α) Let pastors understand well the prescription of Canon 1069 § 2 that nullity of marriage *is to be established only by canonical proof,* that is with the observance of juridical order up to the second agreeing sentence against the validity of the marriage, from which there has been no appeal by the *defensor vinculi;* or in excepted cases (Canons 1990-1992), according to the rules laid down in the above quoted Instruction of this Sacred Congregation of 15 August, 1936, art. 226 seq.

β) The banns are also to be published in those places where the parties have lived for at least six months after puberty, if the Ordinary deem this prudent (Canon 1023 §2), nor are the banns to be dispensed from save for a lawful and approved reason (Canon 1028); nor should recourse readily be had, to the neglect of other means of proof *(Questionnaires II and III),* to giving the suppletory oath to the parties (Canons 1829-1830). According to prescription n. 3 of the above mentioned Instruction of 4 July, 1921, the difficulty which sometimes occurs of gathering together in good time the documents necessary for proving the free state is ofttimes obviated by seeking them through the Chanceries of the parties (as under n. 4). And

the Chanceries should not omit a reduction of the taxes to be paid, according to the rule of Canon 1507 § 1, if therefrom fresh difficulty should arise.[8]

γ) We must proceed more carefully in proving the free state of *vagi,* those who have no domicile or quasi-domicile anywhere (Canon 91), and of those who after coming to puberty *have emigrated from the place of their origin* to far distant regions and are desirous of contracting marriage there. In this the quoted Instruction of this Sacred Congregation of 4 July, 1921 should be observed to the letter.

7. As regards *freedom of consent:* let the pastor demand of the spouses whether they are thinking to enter matrimony freely and of their own accord, or rather because they are compelled thereto by force or fear or the importunate pleadings or persuasions of some one else. Let him ask this especially of the bride, who, as is well known, is more liable to fear. Nor let him acquiesce too readily in their replies denying fear or force, but proceed to further investigations, the more fully and securely to establish freedom of consent. This is to be done the more carefully when the parties are led to enter the marriage to obviate some crisis that has arisen, especially to avoid the penalties attached thereto by the civil law. Let pastors weigh well the fact that one of the chief pleas of matrimonial nullity brought before ecclesiastical tribunals is force and fear. *(Questionnaire I, nn. 10, 11).*

8. Let the pastor inquire further, unless the character of the persons make this inquiry useless, whether the spouses are sufficiently skilled in Christian doctrine, and, especially, if they are rightly aware of the sanctity and indissolubility of Christian marriage and the duties of the marriage state. But if he find them ignorant of Christian Doctrine let him carefully impart to them at least the first elements thereof; but if they refuse, there is not thereby a reason for repelling them from marriage, as ruled by Canon 1066.[9]

[8] To-day to learn the parish and diocese of origin of the parties there are available books, called *annales ecclesiastici,* (*The Catholic Directory*) published for each nation with the permission of competent ecclesiastical authority.

[9] Cf. the reply of the Pontifical Commission for the authentic interpretation of the canons of the Code, of 2 and 3 June 1918, IV, *de matr.* ad 3 (*Acta Ap. Sedis,* vol. X, p. 345).

9. Let this examination of the spouses also endeavor to safeguard against the grave disgrace which today, because of the wickedness of men is in some places inflicted upon canonical marriages.

For there are some, especially in large cities who, with contempt of canon law, dare to enter marriage with an added condition or intention either suspensive of or nullifying matrimony, so as to supply later an escape from the yoke of marriage and the entering new nuptials.

Therefore in places where, in the judgment of the Bishop, it is deemed expedient, let the pastor settle this point by opportune investigations, making use of the questions in *Questionnaire I, nn. 15, 16;* and others more to the point, which the circumstances of place and persons may demand.

Let the pastor endeavor by every means, if this case be present, to keep the parties from adding such intentions and conditions to matrimony or to induce them to withdraw them if already made.

But as to the legitimate placing of some *licit condition* concerning the future, the present or the past, let the pastor consult the Ordinary and obey his mandates *(Questionnaire I, n. 17).*

10. Finally as regards nullity of marriages *because of non-observance of the canonical form,* the chief cases referred to this Sacred Congregation can be reduced to a defect either of *witnesses,* or of *legitimate delegation* in the priest assisting. Of these, if the first is often matter of inadvertence, the second is to be attributed to ignorance and is therefore culpable. Priests ought, therefore, before they assist at marriages to learn thoroughly Canons 1094-1103, which refer to their valid and licit assistance; also the responses of the Pontifical Commission for the authentic interpretation of the canons of the Code, of 14 July, 1922, 20 May, 1923, and 28 December, 1927.[10]

11. In conclusion, the Sacred Congregation commends in a special manner to the Most Reverend Ordinaries what is recounted below:

a) In places where it is prescribed by Concordat, as e. g. in Italy and in Portugal, they should take care that notification

[10] *Acta Ap. Sedis,* vol. XIV, p. 527, V; vol. XVI, pp. 114-115, V and VI; vol. XX, pp. 61-62, IV.

of marriages be sent at the appointed time to the *office of the state* for transcription in its Registers. In general let them command that everything that is prescribed by Concordat law in regard to Matrimony be strictly carried out.[11]

b) When marriage is entered into by parties, of whom one or both belong to another parish, the pastor who assists at the marriage must, after making the proper entry in his own Marriage Register, and, in case one or other was baptized there, also in the Baptismal Register, *at once* notify the pastor or pastors of the place of baptism of the spouses concerning the celebration of the marriage. These pastors will transcribe the notices according to the rule of Canon 470 § 2 in their Baptismal Registers (Canon 1103 § 2) and send written notice of this transcription to the pastor who assisted at the marriage. This latter pastor, however, is not to rest content until he has received this notice of acceptance which he will bind with the other documents pertaining to the marriage.

c) Let the Most Reverend Ordinaries make every effort that the executive sentence of nullity of marriage or the Apostolic dispensation from marriage *ratum et non consummatum,* together with the prohibition perhaps found therein of entering new nuptials, be announced at once to the rector of the parish where the record of the marriage is kept in the parish Registers, so that he may make a record of these in the Marriage Register and in the Baptismal Register as well, in case one or both of the spouses was baptized in that parish. If one or both of the parties were baptized elsewhere, the above mentioned rector is obliged to forward notice of the exsecutive sentence of nullity or the dispensation with any chance prohibition annexed, so that the pastors may enter them in the Baptismal Registers. The Rector will without delay notify his Ordinary of the completion of these matters.

d) Let Ordinaries be watchful that when baptism is perchance conferred outside the parish of origin that, besides the record in the Baptismal Register of that parish or church which has the right, even cumulative, of a baptismal font according

[11] Cf. for Italy "*Istruzione circa l'esecuzione dell'art. 34 del Concordato . . .*" of 1 July, 1929, n. 29 *seq.* (*Acta Ap. Sedis,* vol. XXI, pp. 351 *seq.*); for Portugal "*Istruzione agli Eccmi Ordinari del Portogallo . . . sull'esecuzione degli articoli del Concordato . . .*" of 21 September, 1940 (*Acta Ap. Sedis,* vol. XXXIII, pp. 29 *seq.*).

to the ruling of Canon 774 § 1, a transcript of the baptism be entered in the Baptismal Register of the place of origin. Without delay therefore a written notice of the baptism is to be sent by the pastor or rector of the church where the baptism was conferred to the rector of the parish of origin; and this notice must contain all the elements that enter into the proper conferring of the sacrament (Canon 777).

e) Finally let the Ordinaries admonish the pastors to keep and inscribe most diligently the Marriage and the Baptismal Registers: in the former let them enter immediately the canonical facts of every marriage celebrated in their parish; in the Baptismal Register must be entered all that the law commands in Can. 470 § 2; let them take measures against the negligent, even with penalties as ruled by Canon 2383.

f) Let Ordinaries look into this matter with diligence by frequent visitations—*every six months* if possible, or at least *not longer than once a year* and, desirably, *in person* or through suitable ecclesiastical persons—whether the rectors of parishes keep parish registers, especially of marriages and baptisms, and properly guard them in the parish archives, according to law, as above under the letter *e;* let the Ordinaries inspect *every act* of the marriages and Baptisms *placing thereon a special sign* to indicate this examination. When, however a priest shall have assisted at a marriage needing delegation as required by Canon Law (Canon 1094), the Ordinaries shall carefully inquire whether this necessary delegation has been granted in every case according to law.

12. This Sacred Congregation, in view of the very great inconveniences arising from illicit and invalid marriages, beseeches the Ordinaries of places that for their pastoral solicitude they communicate to their pastors the above safeguards and exercise every care that they be put into effect. Nor let them omit the infliction of penalties upon the negligent in accordance with Canon 2222 § 1, even suspension *a divinis,* especially in the case of those who relapse; so that the proper celebration of matrimony may be the better safeguarded and all danger of offense removed, as becomes the dignity and holiness of the sacrament.

The said Ordinaries of places will every year assure this Sacred Congregation of the diligent observance of the canonical dis-

cipline of Matrimony as set forth in this Instruction and especially concerning the carrying out of the visitations (as above n. 11 f) by means of a special *Report* appended to the report "*de tractatione causarum Matrimonialium*" to be sent to this Congregation by virtue of the Letter of 1 July, 1932.[12]

But the Ordinaries of Italy, who are no longer bound to send a report on the handling of Marriage cases because of the Matrimonial tribunals recently instituted by Apostolic Letters granted *Motu Proprio* by Pius XI of happy memory, 8 December, 1938 [13] shall *at the beginning of each year* report to this Sacred Congregation on the observance of this Instruction and the carrying out of the visitations.

Our Most Holy Lord Pius XII by divine Providence Pope, in Audience granted to the Most Excellent Secretary of this Sacred Congregation on 14 June, 1941, benignly deigned to approve the above Instruction already subjected to a mature and diligent examination by the Most Eminent Fathers in Plenary Assembly.

Given at Rome, from the headquarters of the Sacred Congregation of the Sacraments, 29 June, on the feast of the Holy Apostles Peter and Paul, 1941.

D. Card. Jorio, *Praefectus.*

F. Bracci, *Secretarius.*

L. ✠ S.

[12] *Acta Ap. Sedis*, vol. XXIV, pp. 272 *seq.*

[13] *Acta Ap. Sedis*, vol. XXX, pp. 410 *seq.*

APPENDIX

QUESTIONNAIRE I

(Cfr. n. 3, 5, 7, 9 of the Instruction.)

THE EXAMINATION OF THE SPOUSES TO BE MADE BY THE PASTOR AT OPPORTUNE TIME BEFORE THE CELEBRATION OF THE MARRIAGE.

Having reminded the bridegroom (bride) of the sanctity of an oath and the severity of the punishments that perjurers are subject to, also of the solemn character of the act that is to be performed, the pastor thus addresses the bridegroom (bride):

Are you willing to invoke God's name in witness of the truth, while touching the Holy Gospels, in the following formula?

I.....swear that I shall tell the whole truth and nothing but the truth as regards everything concerning which I am to be questioned.

Thereupon let the pastor put the questions separately, i. e., to the bridegroom, the bride absent, and in turn to the bride, the bridegroom absent.[14]

1. Let there be asked his name and surname, the names and surnames of his parents, place of birth, age, his religion and that of the other spouse, his profession or civil condition. To establish identity, unless he is known to the pastor, he must produce a document with a photograph affixed. If the pastor has not already in his hands certificates of Baptism and Confirmation, he must inquire if the parties have received these Sacraments.[15]

2. Whether he entered Matrimony with another person according to Church law *(in facie Ecclesiae)*, and, if so, how was

[14] To these questions there should be added those required by particular law, e. g. of Concordats.

[15] Let the pastor not give ready credence to the denial that baptism has been received, unless that is certain on other grounds, but ask the pastor of their place of origin whether there is record of their baptism in the Baptismal Registers; if so let him ask for a certificate [*cfr. n. 4 c) a) of the Instruction*].

that marriage dissolved (Can. 1069).[16] If, however, the pastor be suspicious of the existence of a previous matrimonial bond let him insist upon the proclamations and call in credible and sworn witnesses *(Questionnaires II and III)*; and have recourse to the suppletory oath only when other proofs are lacking [cfr. n. 6 β) of the Instruction]. Let him proceed with caution in the case of *vagi* and of *workmen* who have *emigrated* to places far distant from their place of origin [*Cfr. n. 6 γ) of the Instruction*].

3. In what parish he has a domicile or quasi-domicile or month's residence, his street and number, and length of time of residence there.

4. In what dioceses he has lived for at least six months after puberty [for the bridegroom *after the completion of his fourteenth year,* for the bride *after the twelfth year completed*]; why, how long and in what parish.[17]

5. Whether he contracted valid *sponsalia* with another person; how and when they were dissolved.[18]

6. Whether the spouses entered what is called a civil marriage with each other, or with another person, and whether this latter has or has not been dissolved.[19]

7. Whether they are bound between themselves by any bond or what bond, of consanguinity (Canon 1076), of affinity (Canon 1077), of spiritual relationship from baptism (Canons 768, 1079), of legal relationship from civil adoption (Canons 1059, 1080).

[16] Let there be required an authentic document of the death of a former spouse, or of exsecutive sentence of nullity of marriage [*cfr. n. 4 c) ε) and ζ)* and n. 6 of the Instruction], or of dispensation from a marriage *ratum and non consummatum* together with mention of chance prohibitory enactment [*cfr. n. 11 c) of the Instruction*]. But as regards the *Privilegium Fidei,* observe the enactment of Canon 1069 § 1 and 1120-1127; also the prescriptions of the Sacred Congregation of the Holy Office.

[17] Where there is assertion of dwelling in a parish let the pastor seek proofs of the free state (Canon 1023 § 2: cfr. n. 6 of the Instruction). In the case spoken of in § 3 of the same Canon let him consult the Ordinary.

[18] Even though the spouse has contracted valid *sponsalia* with another person and has no good reason (*justa causa*) for not fulfilling them, there is not thereby an action for demanding marriage, but only reparation of damages if due. (Canon 1017 § 3.)

[19] If even one of the parties attempted what is called a civil marriage with another person and it has been definitively dissolved an authentic document of definitive dissolution must be required; if however it is still in force, let the Ordinary be consulted. (*For Italy cfr. the Instr. of this S. Congregation, 2 April, 1909.*)

As regards consanguinity and affinity, let the pastor recount the degrees that by canon law prevent marriage, and in the case of uncultured people let him explain the impediments by practical examples. If, however, he suspect concealment of impediments he must endeavor by suitable means to overcome this concealment, especially by inquiring as to the surnames of the parents and the proofs of baptism, also by summoning witnesses *(Questionnaire II; cfr. n. 5 of the Instruction)*.

8. Unless the matter be otherwise known to the pastor, let him prudently inquire whether the spouse has notoriously given up the Catholic faith, even though he has not gone over to a non-Catholic sect, whether he has joined societies condemned by the Church (Canon 1065); whether he belongs or has belonged *(adscriptus sit)* to an atheistic sect *(cfr. n. 5 not. 6 of the Instruction)*. From another source let him inquire whether he be a public sinner or whether he is notoriously bound by censure (Canon 1066). Let the pastor endeavor to learn these things from the bridegroom concerning the bride; and vice versa.[20]

9. Let there be diligent inquiry whether the spouses are bound by any impediment, impedient or diriment; of mixed religion (Canon 1060); of disparity of worship (Canon 1070);[21] of age (Canon 1067); of Holy Order (Canon 1072); of vow and religious profession (Canons 1058, 1073); of abduction (Canon 1074); of crime (Canon 1075);[22] of public honesty (Canon 1078).

10. Whether they with entire freedom and of their own accord consent to the marriage, especially the woman, or on the contrary, are compelled thereto directly or indirectly by some person. *In this matter let the pastor warn the bridegroom (bride) with what great circumspection and discretion must be regarded matters thus revealed so that no harm can come*

[20] In these cases if the reply is affirmative, the pastor must act in accordance with Canons 1065 and 1066.

[21] As regards mixed marriages we must obey the enactments of the Code of Canon Law and the decrees of the Holy Office.

[22] Let him inquire with greater thoroughness, but prudently, concerning the existence of the impediment of crime when it is known that the spouses had illegitimate offspring; or that they are bound by the impediment of affinity, or if there be any other cause of suspicion.

to the party, whose liberty can in some other way be safeguarded.[23]

11. Whether the bridegroom (bride) knows whether or not the bride (bridegroom) consents with full liberty to enter matrimony: and if not let him say whence the fear or compulsion arises.

12. *(If the spouses have not yet completed their twenty-first year).* Whether the parents (guardians) know of and consent to the proposed marriage; or why the marriage is intended without their knowledge or consent.[24]

13. Let the pastor question carefully whether the parties are sufficiently instructed in Christian Doctrine and especially in the chief purposes, the rights and the obligations of marriage and, if the occasion require it, let him refute shameful opinions against the Catholic doctrine by re-establishing the genuine teaching of the Church concerning this sacrament *(Cfr. n. 8 of this Instruction).*

14. Whether anything impedes the entering the civil act.[25]

15. To prevent frauds and causes of nullity of Matrimony let the pastor in places where, in the Bishop's judgment, it seems expedient, intimate to each of the parties that he is certain that they both wish to contract matrimony after the manner of Catholic teaching, as the universal usage is among the faithful, namely one, indissoluble, ordained for the procreation of children, without any contrary intention or condition: and in this let him carefully consider the reply of the bridegroom both as regards himself and as regards the bride, and vice versa.

[23] Nor let the pastor acquiesce in the response that there is no compulsion, but let him otherwise inquire if this be really the case; and if there be special circumstances, as spoken of under n. 7 of this Instruction, let him investigate very carefully, even by means of witnesses, if need be (*Questionnaires II and III*).

[24] Let the pastor seriously warn minors not to enter marriage if their parents are unaware of or reasonably opposed to it; but if they refuse to accept his counsel, let him not assist at their marriage without first consulting the Ordinary of the place (Canon 1034) (*Questionnaire III*).

[25] This is for places where the civil act is prescribed by public authority: and in this case let the pastor not assist at the nuptials without consulting the Ordinary, if anything prevent the entering the civil act, or there is otherwise suspicion of the omission of the same civil act.

(If the parties give an affirmative reply, the pastor will be able to omit questions 16 and 17 and proceed to the others. But if some doubt or suspicion arise from the reply of the spouse or otherwise that he wishes to place an intention or condition contrary to Matrimony, let the pastor proceed further, as below).

16. Let him recall to the spouse the teaching of the Church: namely that spouses who, when entering wedlock, place intentions [26] and conditions [27] which in any way affect its force, sin sacrilegiously against the sacrament, are entangled in an almost infinite series of sins, but are not able to denounce as invalid the marriage thus entered into: finally that the pastor cannot assist at these nuptials. Let him say moreover in plain words that concealment in this matter can help the parties not at all. Let the pastor require a reply to this.

(If the spouse declare that he has placed or intends to place intentions or conditions of this sort to the approaching nuptials let the pastor by every means induce him to withdraw them; but if he refuses to do so let the pastor dismiss him from the marriage. If on the contrary he withdraw from this position, let the pastor indicate this change of will in the acta. *Then let the pastor demand of him whether he know of any condition or intention of this sort and what it is, placed or to be placed by the other part and in case the answer is affirmative, let him take the same steps with the other part).*

17. If either one or both of the spouses shall declare that he has placed or desires to place a licit and honest condition concerning the present, the past or the future to the marriage let the pastor prudently make inquiry how he intends to make himself certain concerning that condition: and if he admit that he intends to attain it in a way that is wrong, let the pastor strive to deter him from placing that condition or to withdraw it if already placed. But if he intends to make certain of the fulfilling of the condition in a way that is in keeping with good morals and the pastor knows of the goodness of the condition, let him consult the Ordinary and obey his commands.

[26] Namely if either or both parts by a positive act of the will were to exclude marriage itself, or all right to the conjugal act or some essential property of Matrimony (Can. 1086 § 2).

[27] These are especially conditions *de futuro* against the substance of Matrimony, namely against the three goods of Marriage, of *fidelity*, of *offspring*, of *the sacrament* (Canon 1092).

18. Whether he has anything else to declare about his marriage.

19. Is the bridegroom (bride) willing to sign the given replies in testimony of their truth.

Place . . . . . day . . . . . month . . . . . year . . . . .

Signature of the bridegroom,[28] *in one copy.*
L. ✠ S. Signature of pastor
Signature of bride [28] *in the second copy*
Signature of pastor

Note.—Let these sworn depositions be bound with the Acta of the completed marriage and sent to the competent ecclesiastical tribunal, whenever there is instituted a suit under any heading concerning the validity of the marriage.

Questionnaire II

(Cfr. n. 5 and 6 of the Instruction.)

THE EXAMINATION OF WITNESSES TO PROVE THE FREE STATE OF THE SPOUSES.

(Two witnesses are to be interrogated, known by the pastor, for each spouse: but the same witnesses can serve for both, provided they testify separately concerning each spouse).

Having reminded the witness of the sanctity of an oath and the severity of the punishments that perjurers are subject to, also of the solemnity of the act which he is about to perform, let the pastor address the witness:

Are you willing to invoke God's name in witness of the truth, while touching the Holy Gospels, in the following formula:

I . . . . . swear that I shall tell the whole truth and nothing but the truth as regards everything concerning which I am to be questioned.

Then he shall ask him the questions.

1. There must be asked his name, and surname, his father's name, the day, month, year and place of his birth, his religion, profession, domicile.

[28] If the party does not know how or cannot write, let him make a cross and let this be noted in the *Acta*.

2. Whether he has knowledge, advice or hints concerning those things which he has to witness to.

3. For what time and in what manner has he known the bridegroom (the bride)? Does he know also the bride (bridegroom)? For what time and in what way?

4. What are the names and surnames of the spouses? Where do they now live and for how long? What work do they do?

5. In what parishes have they lived for at least six months after the completion of the fourteenth year (for the bridegroom) and the twelfth year (for the bride) and for what reason?

6. Does he know if the spouse celebrated religious Matrimony or the civil act with another person? With whom? Is that Matrimonial bond or civil union still in effect?

7. Is he aware whether the parties are bound by any impediment, public or private, arising from consanguinity, affinity, etc.?

8. Does he know whether the spouses, especially the woman, are freely giving consent to matrimony, or under compulsion from some one and why; and whether both intend to enter Christian marriage, which is one, indissoluble and ordained for the procreation of children, without a contrary intention or condition; or whether he has heard anything of this sort from both or from one or other of the spouses? [29]

9. [*If both or either of the contracting parties is a minor, before the twenty-first year of age* (Can. 88 § 1)]. Does he know whether the parents consent to this marriage; or if they dissent and why? Does he consider the parents reasonable in their unwillingness?

10. Has he anything else to declare regarding this marriage?

Place..... day..... month..... year.....

L. ✠ S. Signature of the witness
Signature of the pastor.

[29] Let it be well understood that this question is to be stressed so that nullity of marriage especially from the head of force and fear may be prevented. Let the pastor take into account the reply given to this question while examining the spouses: but if he has already completed that examination let him recall them for this.

QUESTIONNAIRE III

(Cfr. n. 6 of the Instruction.)

QUESTIONS TO BE PROPOSED SEPARATELY TO THE PARENTS (GUARDIANS) OF THE MINOR SPOUSE (CAN. 1034) WHEN THE PASTOR IS UNCERTAIN OF THE ABSENCE OF ANY OBSTACLE FROM THE PARENTS' PART.

Having reminded the witness of the sanctity of an oath and the severity of the punishments that perjurers are subject to, also of the solemnity of the act which he is about to perform, let the pastor address the witness:

Are you willing to invoke God's name in witness of the truth, while touching the Holy Gospel, in the following formula:

I.....swear that I shall tell the whole truth and nothing but the truth as regards everything concerning which I am to be questioned.

1. Let there be required his name and surname, name of father, day, month, year and place of birth, religion, profession, domicile.

2. Is he aware of the intention of his son (daughter) of contracting marriage with.....

3. Does he approve of this marriage; if not why is he opposed to it?

4. Does he know whether the parties are bound by any impediment of consanguinity, affinity etc., public or occult. Whether his son (or daughter) celebrated another religious marriage or entered the civil act, and with whom; does that marriage bond or civil union still subsist?

5. Does he know whether his son (daughter) freely gives matrimonial consent, or under compulsion from another and why?

6. Does he think that his son (daughter) is physically fit for entering marriage and is aware of the purposes thereof?

7. Has he anything to add concerning this marriage?

Place.....day.....month.....year.....

Signature of father (guardian) *in one copy.*

L. ✠ S.

Signature of pastor

Signature of mother *in second copy*

Signature of pastor.

Questionnaire IV

(Cfr. n. 6 of the Instruction.)

FOR RECEIVING THE SUPPLETORY OATH (WHEN IT IS NECESSARY ACCORDING TO THE RULE OF CANONS 1829-1830).

In the year of Our Lord.....day.....month..... there appeared personally before me.....son (daughter) of.....aged.....years.....and baptized..... place.....diocese for the purpose of proving his free state of entering Matrimony according to the rite of the Holy Roman Church, with.....daughter (son)..... born.....in parish.....diocese.....

Since the above mentioned.....was from the place of his birth absent from the year.....to the year.....(continuously or at intervals) and since he happened to dwell in place (places).....without having there a fixed residence and since he cannot produce witnesses fit to prove the free state, which he preserved in the above mentioned places, and cannot show testimonial letters of those Ecclesiastical Curiae, he has been permitted to supply the same by oath. He has been admonished of the sanctity of an oath, also of the penalties incurred by perjurers (Canon 2323) and bigamists (Canon 2356) and moreover has been assured, if he perjure himself, and conceal matrimonial impediments, not only is his marriage null and void, but even becomes the cause of numberless sins. Therefore, before me the undersigned, and kneeling before the image of Jesus Christ crucified, in a clear and distinct voice he recited this

Formula of Oath

I.....son (or daughter) of (father)..... (mother).....having thoroughly weighed my duty to speak the truth and the importance of the matter concerned, touching these Holy Gospels, profess and swear that I during the entire period that I dwelt away from my native place remained entirely free from any impediment or bond of Matrimony.

L. ✠ S. Signature of the Spouse

Signature of the Ordinary or his delegate.

QUESTIONNAIRE V

(Cfr. n. 4a of the Instruction.)

Parish..... Diocese.....

The status of the documents to be furnished the Episcopal Curia for a marriage to be entered into between:

Bridegroom [30]	Bride [30] .....
son of	daughter of .....
(father's name)	(father's name)
dwelling in	dwelling in .....
and	and .....
(name and surname of mother)	(name and surname of mother)
dwelling in	dwelling in .....
profession	profession .....
(of bridegroom)	(of bride)
born in	born in .....
diocese of	diocese of .....
date	date .....
baptized in parish.....	baptized in parish.....
date	date .....
confirmed (date) [31]	confirmed (date) [31] .....
widower from.....	widow from.....
having (the bridegroom) domicile or dwelling in parish [32].....	having (the bride) domicile or dwelling in parish.....

State of liberty

The canonical publications were made (date.....).[33]

The civil publications *(where these are required by Concordat law)* were made (date.....).[33]

[30] In Italy, if there arise a discrepancy of names between the act of baptism and the Civil Act, both names are to be given (*cfr. Instruzione della S. C. della Disciplina dei Sacramenti, 1 July 1929, Questionnaire III, mod. I, note 1*).

[31] As taken from the note on the baptismal certificate or from a document or from oath.

[32] Here let it be noted whence the liberty of the parties is proved, whether by examination of witnesses, by suppletory oath, by proofs of widowhood, sentence of nullity, dispensation *super rato*; or from many arguments taken together, in which case they should be enumerated singly.

[33] Or dispensed from.

Dispensation from impediment.....

Place.....day.....month.....year.....

L. ✠ S. .....

Pastor

Visis documentis huic Curiae exhibitis ibique asservatis (Prot. n. ....) .....*nihil obstat* quominus matrimonium, de quo supra, contrahatur, servatis de iure adhuc servandis.

Loco....die....mense....anno....

L. ✠ S.

Cancellarius Curiae Ordinarius

....

Nihil obstat ex parte parochi infrascripti quominus extra suam paroeciam matrimonio, de quo supra, assistat sacerdos legitima facultate praeditus, servatis de iure servandis.[34]

Loco....die....mense....anno....

L. ✠ S.

Parochus

.....

Matrimonium, de quo supra, celebratum est die....mense.... anno....in ecclesia....loci....dioecesis....coram me infrascripto.

L. ✠ S.

Parochus aut sacerdos delegatus

.....

Advertatur.—His documentorum *status,* notitiis omnibus ibidem requisitis et signis authenticitatis rite munitus, tradatur parocho alienae paroeciae, ubi matrimonium forte celebrandum sit, saltem triduo ante eius celebrationem.

[34] Uti patet, licentia haec, prout cavetur in can. 1097 § 1 n. 3, conceditur ad *liceitatem tantum* a parocho cui ius esset assistendi matrimonio.

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments

Consultor of the Pontifical Commission for Biblican Studies:

17 May, 1941: Monsignor Patrick Boylan.

Assistants at the Pontifical Throne:

5 June: His Excellency, Most Reverend Edward Patrick Roche, Archbishop of St. John's, Newfoundland.

11 June: His Excellency, Most Reverend Edwin Vincent Byrne, Bishop of San Juan, Puerto Rico.

Prothonotaries Apostolic "ad instar participantium":

30 December, 1939: Monsignor George Waring, of the Archdiocese of New York.

10 April, 1941: Monsignor David F. Hickey, of the Diocese of Erie.

Domestic Prelates of His Holiness:

5 June, 1940: Monsignor John J. Rawling, of the Archdiocese of St. John's, Newfoundland.

6 June: Monsignor Michael Kinsella of the Archdiocese of Halifax.

9 April, 1941: Monsignors Alfonso N. Schuh and Lucian J. Kuffel of the Diocese of La Crosse. Monsignors Anthony Wiersbinski, Severinus E. Niedbalski, Thomas B. Downey and John H. Heibel of the Diocese of Erie.

10 April: Monsignor Theophilus Pypers of the Diocese of Spokane.

20 April: Monsignors Thomas I. Callery, Peter D. Lill, Matthias A. Thimmes, Joseph N. Grieff, John G. Delaney, William Lawlor, James F. Kelley, James J. Smith, William B. Mateson, Michael Mercolino, Edward F. Kirk, Edward M. Farrell, James J. Mulhall, Thomas F. Monaghan, Mark J. Duffy, Charles Doyle, Nicholas A. Marnell, William F. Grady, Henry J. Watterson, Cornelius J. Kane and Andrew Adzima of the Archdiocese of Newark.

15 May: Monsignors William T. Mulloy, Leo F. Dworschak and Matthew J. Flechter of the Diocese of Fargo. Monsignors Edward J. Hickey and L. J. Krzyzosiak of the Archdiocese of

Detroit. Monsignor David F. Cunningham of the Diocese of Syracuse. Monsignor Michael J. Donnelly of the Diocese of Paterson.

16 May: Monsignors P. J. McGuire and Henry G. Coallier of the Diocese of Sault Sainte Marie. Monsignors George Moran, Joseph B. McIntyre and Arthur D. Hassett of the Diocese of Camden. Monsignors Marcellus J. Grunewald and John J. Fallon of the Diocese of Belleville. Monsignor Patrick Grealy of the Diocese of Sacramento.

23 May: Monsignor John M. Sklenar of the Diocese of Wichita.

24 May: Monsignor John J. Sonefeld of the Diocese of Saginaw.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE JESUITS AND THE CHINESE EMPERORS.

The founder of a Manchu dynasty in China was T'ai Tsung who recovered the famous Imperial Jade seal, symbol of Chinese kingship, which for three centuries had remained hidden in the tent of a nomad tribe. He later defeated the last Ming Emperor.

It was during the reign of his son Shun-chih, who succeeded his father at the age of six, that the Jesuits secured that footing in the Court of Peking which with varying circumstances continued until the death of his successor K'ang Hsi. Actually the Company of Jesus entered China at the close of the preceding century when Father Matthew Ricci stood patiently for hours outside the Ming Emperor's palace until admitted by the officials to present to their master a clock, to the Chinese a wonderful mechanical novelty.

During the reign of the last Emperor of the Ming dynasty Father Adam Schall, a German member of the Company, and a man of immense learning, had been appointed Imperial Astronomer, with the rank of mandarin. The young Manchu Emperor Shun-chih re-appointed the old man promoting him to the first class of mandarins, and much affected his society, frequently visiting his church, library and garden. Indeed he had contracted the habit of sitting in one chair after another and when the Father gently expostulated, explaining that it was the rule that no person should occupy a chair the Emperor had thus honoured, Shun-chih would laugh and say there was no need to worry about such a possible breach of etiquette. The Jesuit's mastery of languages caused his appointment to interview foreign ambassadors translating as interpreter.

Shun-chih himself was a devout Buddhist, and one of the outstanding events of his short reign was the official reception at Peking of the Dalai Lama of Tibet. The death of the Emperor's consort Tung-kuei-fei, for some reason she never received the

title of Empress, and of their child, determined the heartbroken ruler to surrender his position and retire from the world into a Buddhist Lamasery. At the very hour when his funeral procession was officially taking place, for it had been given out that the Emperor had died of small-pox, he was making his way out of the city disguised as a Buddhist monk. It is recorded that when in after years his son K'ang Hsi visited the hermitage to which his father had retired, the latter absorbed in deep meditation gave no sign of recognition.

K'ang Hsi, whose reign was to last from 1662 to 1722, a period of sixty years, succeeded to the throne at the age of seven and Father Schall was appointed his tutor. The young sovereign was an attractive child despite marks left from an attack of small-pox, which did not detract from his charm of manner and eager friendly spirit. As a mandarin of the first-class Father Schall had a right to speak on public affairs, and it was through his influence that many girls introduced into the Imperial Palace to eventually fill the position of the Emperor's concubines were sent back to their parents.

It may be stressed that the success of the Jesuits at the Chinese Court was initially due to the fact that the Company allowed them a free hand. They combined immense erudition with a considerable amount of worldly wisdom whilst their faith was so great that no accomplishment seemed impossible to them. They neither desired acquired riches nor any material benefit save food and lodging, and the disinterestedness of their lives and the fact that they practised what they preached was responsible for much of the appreciation in which they were held at the Chinese Court.

The young Emperor was much influenced by his grandmother the Empress Dowager Bochita, born a Mogul Princess; and that influence at Court stood the Jesuits in good stead when under the Regency they were arraigned through the machinations of a Mahommedan mathematician, Yam Kam Sien, who desired for himself Father Schall's office as Imperial Astronomer. Through his influence with the most powerful of the Regents added to bribes he obtained the Jesuit's deposition. Of the four priests concerned the youngest was the afterwards famous Father Verbiest who became the spokesman for the others at their trial.

The charges included conspiring against the State, teaching a pernicious doctrine, and maintaining an incorrect system of astronomy. Against Father Schall was alleged the capital offence of choosing an inauspicious date for the burial of the infant son of the late Emperor and his consort, whereby the death of his parents followed. On this count Father Adam Schall was condemned to the fearful Chinese punishment of death under a thousand cuts. The impossibility of proving guilt against the remaining three priests resulted in a sentence of banishment merely being pronounced against them.

A succession of troubles, including several earthquakes and a fire which gutted the Empress Dowager's apartments, was not without its effect on the superstitious Chinese. The Empress Bochita who had a great affection for Father Schall and who moreover detested the Regents used these phenomena to good effect, declaring that Heaven was displeased at the unjust accusations against the four priests. Father Schall died the following year and later the Emperor K'ang Hsi decreed posthumous honour to his old tutor together with an inscription on his tomb testifying to the high regard in which he had been held.

At the age of fourteen K'ang Hsi rid himself of the Regents by assuming full Imperial power. He proved in himself the felicity of his name which signified " unalterable peace " for he was pre-eminently a man of peace. Much addicted to open air pursuits, a keen hunter and fisherman, he nevertheless assiduously attended to the multifarious duties of his exalted office. To posterity his name is principally known by his patronage of porcelain which bears his name.

Shortly after the Emperor's assumption of power, Yam Kam Sien, the new president of mathematics, petitioned for the abolition of the European system of astronomical calculation with a return to the old use. The Emperor, considering the matter of supreme importance, summoned a council of the Empire inviting the Jesuits, who since the allegations brought against them had been neglected, to attend. In the contest which ensued Father Verbiest emerged complete victor, and was appointed Director of the Imperial Observatory and Vice-President of Mathematics.

Father Verbiest, a Belgian by nationality (his father was overseer of a Spanish nobleman's estate in that country) was to gain

great influence with the Emperor who had the greatest respect for his qualities. He would spend many hours daily at the Palace, in company with K'ang Hsi, who was greatly interested in astronomy and engineering. At noon the priest's dinner was served to him on gold plate, whilst in the afternoon the Emperor insisted that he himself serve his guests with tea, a drink only recently introduced into England.

In the year 1670 the Emperor rewarded Father Verbiest's devotion to his service by recalling all those missionaries who had been banished to Canton under the Regency and allowing them to re-open their churches and receive converts. That same year saw the arrival of Fathers Grimaldi and Pereira, the latter a skilled musician who instructed K'ang Hsi in European music and constructed an organ for the Peking church. Peking of the 17th century was a busy bustling city thronged with people. The Emperor's residence in the Forbidden City occupied the center of the old Tartar town and was surrounded by a wall two miles long and one in width.

Eminently a man of peace, the circumstances of a rebellion engineered by a distant provincial governor compelled him to take steps to subdue it, and his extraordinary faith in Father Verbiest's abilities induced him to request the Jesuit to undertake the re-conditioning of his artillery. In view of the fact that these cannon were to be employed in a defensive war, Father Verbiest after some hesitation consented, and under his directions half of the existing guns were reconditioned and many new pieces of smaller calibre manufactured. In accordance with the ritual on its completion, the park of artillery was solemnly blessed by the priest, wearing cotta and stole over his mandarin's robes. After the civil war the Emperor proceeded on an extended tour of his Tartar provinces. An outstanding figure in his suite was Father Verbiest now in his sixtieth year. Long practice on similar expeditions had accustomed him to many hours daily in the saddle, and he returned to Peking after a two thousand miles ride no worse save for a devastating fatigue which may well have affected the longevity of a man of his age.

It is amazing to read of the diverse occupations expected of the members of the Company of Jesus. It extended even to the mixture of medicines. In fact, the administration of quinine

in repeated doses cured the Emperor, and in gratitude he presented the Jesuits with a house and grounds within the enclosure of the Forbidden City, adding the sum of ten thousand taels towards the erection of a church. Although K'ang Hsi was never converted it is recorded that of his numerous offspring, thirty-five sons and twenty daughters received baptism and publicly acknowledged their acceptance of the Catholic Faith.

In the Archives of the Paris Ministry of Foreign Affairs is preserved a curious document. This is a letter addressed by the Emperor K'ang Hsi to Pope Clement the Eleventh requesting His Holiness to procure him an Italian consort whose desired charms he describes in picturesque detail. The preamble is addressed to " Clement, most blessed of all Popes, Emperor of all Popes and Christian Churches, Lord of the Kings of Europe and Friend of God." No record exists of a reply and certainly the Emperor's request was not acceded to. The fact of this letter illustrates the great interest K'ang Hsi manifested in Western affairs and his desire for a closer connection therewith.

Father Verbiest's age made it an urgent matter for the appointment of a younger man to assist him, and the arrival of Father Antoine Thomas at Macao induced the Emperor to request Father Verbiest to select two of his colleagues to proceed thither and escort the new arrival back. Furthermore the Emperor desired to open up trade with the Portuguese settlement, and he marked the importance of this mission by sending Fathers Grimaldi and Pereira as Imperial Ambassadors. Before the mission left, the Emperor invested Father Grimaldi with a magnificent belt from his own waist. From it depended three purses containing ample funds for the envoys' equipment and expenses. This mark of the Emperor's condescension and appreciation much impressed the entire Court, for no such honour had ever before been bestowed on a foreigner. Thus a humble member of the Company of Jesus rode out of Peking magnificently mounted, wearing over the Jesuit cassock the silken robes of a mandarin of the first class, to be received with fitting honour as the Imperial representative at all towns on the way, and with great acclamation at the Catholic port of Macao.

Meanwhile Louis XIV who had regularised his position by a marriage with Madame de Maintenon had heard much of China from his confessor and decided to send several priests renowned

as mathematicians. This the Chinese Emperor looked upon as a tribute from a lesser Prince, to the Court of Peking. In the month of March 1685 the five priests sailed from Brest. Father Gerbillon was perhaps the most gifted of them all, whilst Father Louis Le Comte as the party's historian has left us an entertaining as well as interesting account of life in Peking.

He describes the discomfort they experienced when forced to tranship from Siam. The accommodation was more than limited, whilst the stock of fresh water was insufficient. Although often invited to dine at the captain's table, the food mainly consisted of meat which had been offered in sacrifice to a pagan idol on the main deck before which burned a lamp exuding noxious fumes. The journey from Ningpo for the greater part of the way to Peking made up for these inconveniences. The Emperor had sent orders for their reception with every luxury, and the party sailed on a splendid barge along the wide waterways, and at the various stopping places they were suitably entertained by the local officials. Their arrival at the capital was saddened by the news that Father Verbiest whose last duty had been to see to the arrangements for their journey, had passed away in the same week as the Empress Dowager.

After the days of mourning for the Empress Bochita, the solemn funeral of Father Verbiest took place, and by the Emperor's command was conducted with the utmost honour. A trophy, varnished scarlet, thirty feet high preceded the great cross carried between a double row of candle-bearing converts dressed in white, the Chinese colour for mourning. Pictures of Our Blessed Lady, Saint Michael and other saints formed a feature of the long procession, whilst preceding the gilded coffin borne by sixty bearers walked an officer carrying the Emperor's panegyric written on a large piece of yellow satin. Last of all followed the members of the Company of Jesus, the Emperor's deputies, and a throng of mandarins and officials. Following the committal service the Emperor's father-in-law delivered an oration laudatory of the deceased's eminent services to the State. The death of his faithful servant appears to have greatly affected K'ang Hsi and succeeding the funeral he addressed many enquiries to the Jesuits as to life after death which raised hopes in their minds of his possible conversion to Christianity.

The Treaty of Merchinsk with Russia was a memorable triumph for the Jesuits, and especially for Father Gerbillon who was sent by the Emperor with his nominal envoy Prince So-san, to meet the Russian representative at the frontier town of Merchinsk. Incidents had arisen with incursions by the Cossacks into Chinese territory, and K'ang Hsi desired an agreement which should put an end to disputes. A large force accompanied the envoys in a long and arduous journey which on its first inception had to be abandoned. The negotiations with Golovin, Russia's representative, eventually broke down and the Chinese were on the point of breaking up camp when Father Gerbillon determined to make one final effort. After a lengthy interview in Golovin's tent matters were finally settled to the complete satisfaction of both parties. The treaty eventually signed provided for the evacuation of all Russian subjects from Chinese territory, and for a trade agreement between the two countries, a house in Peking being allotted to the Russian traders.

It was realised by all, and to no one more than K'ang Hsi, that it was the consummate diplomacy and tact of Father Gerbillon which had overcome all obstacles. The Emperor fully acknowledged his indebtedness, and at a great banquet given to celebrate the conclusion of the treaty many compliments were made to the Jesuit Fathers. It may certainly be said that at no time during the many years that the Company had spent on the Chinese Mission had their representatives reached a higher peak of estimation at the Chinese Court.

Circumstances, however, were soon to arise which unfortunately led eventually to the extinction of their influence and the gradual cessation of their missionary efforts. So far as the Jesuit missionaries were concerned this ceased altogether on the promulgation, some fifty years after K'ang Hsi's death, of the Bull *Dominus ac Redemptor Noster* by which Clement XIV suppressed the Company throughout the world. The rock on which the Company's barque in the Far East was to founder was the vexed question of what is known in China as Ancestor Worship. The custom had become deeply rooted in the Chinese mind, and sprang from that extraordinary feeling of veneration and affection the Chinese manifested towards their progenitors. The Jesuit missionaries whose long years of devoted service had enabled them to probe deeply into the

Chinese mentality had consistently held the view that this custom, which they looked upon as illogically termed *worship*, actually consisted in a *civil* as opposed to *religious* commemoration of those who had gone before. During the many years that they laboured in China therefore, this custom was tolerated in their converts, and it was only when the Dominican and Franciscan missionaries entered the mission field that the question arose by reason of representations made in Rome.

Alexander VII allowed the continuance of the custom which was disallowed by Clement XI and Innocent XI. These ceremonies included offerings at a kind of family altar of fruit, flowers, vegetables and milk. Paper money was also burned whilst petitions were made asking that the ancestors should watch over their descendant suppliants and that these might be accorded health, prosperity and longevity. The Jesuits not unnaturally complained that it was hardly possible for a Pontiff to decide such a crucial matter without being fully cognisant of all the circumstances and of the exact significance of the meaning of these ceremonies. In order that the Pope might be fully informed on the subject they petitioned the Emperor K'ang Hsi to state a case by way of a reply to the points submitted to him. These began by stating that it was their belief that these ceremonies originated in honour of Confucius as a law-giver and that the rites observed in regard to ancestors were received as a commemoration of their good deeds. With reference to Heaven the petitions claimed that this did not mean the visible heaven, but the supreme Master of the Universe. In his reply K'ang Hsi gave an affirmative answer to all these contentions. The reigning Pope, however, maintained the condemnation of ancestor worship. His attitude not unnaturally annoyed the Emperor who could not understand what he considered an unwarranted interference with an immemorial custom. Two envoys, Monsignor Mazzabarba, Patriarch of Alexandria, and the Cardinal de Tournon came successively to Peking on Papal instructions. The first was imprisoned and later shipped to Rome, by way of Ireland, whilst the Cardinal was incarcerated in a fortress at Macao, where he languished until his death.

The whole question of ancestor worship was finally settled by the Bull of Benedict XIV *Ex quo singulari* issued in 1742, when the practice was irrevocably condemned, but by that time

the Jesuit mission in China had ceased to exist. The Emperor K'ang Hsi issued a decree banishing all the priests in his dominions with the exception of the members of the Company of Jesus resident in Peking who were permitted to remain if they agreed to perpetual exile. During K'ang Hsi's reign three hundred churches had been built in his empire, whilst converts who numbered 300,000 included princes of the blood and highly placed nobles and mandarins. Deprived of their pastors the churches were left to fall into ruins. The Jesuits remaining in Peking were excluded from their former permanent entrée to the Imperial Court and their retention may possibly have been partly due to the fact that several of their number were engaged on a monumental work, a survey of the Chinese Empire, the compilation of which had entailed arduous journeys and immense labour. The Emperor K'ang Hsi died in the year 1722 as the result of a chill contracted on a hunting expedition.

It is impossible to gauge with certainty the exact reasons of his predilection for the Jesuit Fathers. Unlike the somewhat similar cases of the Mogul Indian Emperor Akbar, who flourished a century earlier, and his successor Jehangir, the latter of whom at one time practically signified his intention of becoming a Christian, K'ang Hsi manifested little interest in religion. On the other hand, he had a sincere admiration for the genuineness of the priests' faith and practice, whilst he appreciated to the full their great assistance in many ways which culminated in a Chinese approach to the Western Powers. In any case he had a genuine affection for them and it was probably almost as much a disappointment to himself as to them when that collapse occurred which was to deprive him of their active assistance and co-operation.

JOSCELYNE LECHMERE.

Penzance, Cornwall, England.

THE WORD IS MADE FLESH.

Labor Day in Pittsburgh is a serious festival. Parades and picnics are plentiful and joyous enough, but there is a grimness in the speeches and in the faces of the veterans that recalls the Homestead Massacre and the agony and hunger in which their

unions were born. To these men of the mills and the mines their trade unions are sacred and most serious. This year Pittsburgh's Labor Day had an important Catholic significance. A majority of the twelve chapters of the Association of Catholic Trade Unionists sent their delegates and chaplains to this great labor center to deliberate how the Spirit of Christ might be diffused through the trade unions of America, how the Brotherhood of Labor might be incorporated in Christ.

This second annual convention was opened by His Excellency, Most Rev. Hugh C. Boyle with prayer and a generous approval of the Association's activities in his diocese. The convention lasted three days. The clergy were very numerous and they were listeners. For these consecrated workmen were the flesh of the words spoken by Leo XIII and Pius XI fifty and ten years ago, and widely commemorated this year. In the plans to reconstruct the social order the Popes put first things first; the aid of government was valuable, the assistance of capital most commendable, but the contribution of Christian workers was most essential. Leo XIII urged the establishment of workmen's Associations. The common interest of their occupation and their common spiritual destiny would establish he believed most firmly their Brotherhood with Christ and His Church. For Pius XI the Associations of the workers was the present hope of the Catholic future. He wrote,

> The Associations of workingmen themselves provide glad signs of coming social reconstruction. Nowadays as more than once in the history of the Church we are confronted with a world which in large measure has fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen.

And so it came to pass in Pittsburgh that the papal words marched, hundreds of them, behind an ACTU chaplain in the Labor Day Parade. He had created for the terribly underpaid hospital workers of Pittsburgh a strong and honorable union.

Communism fought him more bitterly than Business. The workers who crowded the streets raised their hats and their hearts to him for he was known to them all. Quick-witted, vigorous, youthful, his House of Hospitality never closed its doors, neither criticism nor importunity closed his heart. On the Pittsburgh sidewalks the encyclical on labor was not a pamphlet, it was a serviceable priest. Anyone can recognize the living word. They loved him. The parade, however, was as incidental to the delegates of the convention as the dinner. These men often the creators of their own union and always its inspiration, knew that labor parades leave behind them the unpleasant problem of Communism and racketeering, and the most present problem of a disillusioned, unpatriotic and unplanned America.

These men representing every labor group from grave diggers to journalists knew that the ideas that are moulding the mind of the American worker today are seldom the ideas of Christ. Every meeting and conference revealed the realism of their thinking. From their own experience came facts, hard relentless cruel facts that diagnosed our social pathology. Our nation is very ill indeed. They discussed, they deliberated, finding fault only with themselves, they sought the reconstruction of the social order through their own sanctification, and by the cooperation of their families and their own unions. Slav, Italian, Irish, Scotch, German and English they are the children of all the people that make America Catholic and catholic.

Without pietism or priggish self-consciousness these men examined their conscience and their ACTU chapters in the light of the encyclical teachings and assayed their Apostolate: labor schools, labor forums, labor papers, retreats, corporate Communions and corporate union action to the honor of Christ and the brethren. Their record would have gladdened the hearts of Leo and Pius. This was their truest commemoration, for these men are the encyclicals. All the first were reborn in Him, all the seamen as Peter and Andrew, all the craftsmen like Paul, all the utopians and fair weavers of words like St. John, all that infinite variety of people who made the early Church so colorful and dynamic would have recognized the goodly fellowship of the Maritime Unionists, the Steel Workers and the Guildsmen of the Press. Indeed a very neat scriptural discussion

and vote established the supremacy of St. Joseph over St. Paul as the most authentic Patron of Trade Union men. Most of the chaplains present concurred with the decision. The delegates were gladdened by the increasing and intense opposition from the Communists and the widespread approval of the Hierarchy. A warm-hearted letter from its Dean expressed eminent approval of the movement.

When Leo and Pius wrote on Labor, the Workmens' Associations were socialist dominated. The American labor movement is almost without any philosophy, indeed it prides itself on the absence of any influence that would distract it from the immediate present. Needless to say the leaders of Labor are its philosophy. In both groups, A. F. of L. and C. I. O., Pragmatism and Marxism have infiltrated deeply. Each is bad, but Pragmatism can be very pious-looking and is frequently found at Communion breakfasts. Essentially both are anti-Christ and they are the enemy of labor and America. Communism is most effective in the American labor scene because it has the dynamic of a half truth, the conviction of a ready answer with a blueprint. A recent disillusioned Communist explains its power in the May issue of the *Atlantic Monthly*: "It was the supreme logic of Marxism which made everything in contemporary history so luminously clear to me and I think to thousands of others of my kind. This is one of the beauties of Marxism, even the diluted Marxism, which characterizes the thinking of the Marxist liberal. For it is a magic touchstone, a bright and lovely mirror which reflects the truth, the whole truth and nothing but the truth. It does your thinking for you."

The power of Communism is in this that it gives to the spiritually blind a vision and to the Godless a liturgy of sacrificial social action. Its votaries have eloquence, for they speak prophetically; they become leaders, for to a rootless and bewildered generation they can explain the present without reverence for the past and without moral obligation to the future. All this must be matched. The whole truth must be heroic as the Divine Sacrifice that ennobled work by working rather than by writing about it, and our ever present misery be accepted as the inevitable cross of our Redemption. The philosophy of the American labor movement is not on the agenda of its

meetings, it is elbowed into the workers by their fellows at the work benches, at the copy desks, by the assembly line. Karl Marx for his own cause preached as emphatically as Pius: "We must gather and train from amongst their very ranks auxiliary soldiers; . . . men who know their mentality and their aspirations and who . . . will be able to win their hearts." For the greater part of our Church this Apostolate of the Worker is still a pamphlet. To the majority of American workmen the whole Catholic Church is the Catholic man who works beside him, in the furnace room, in the factory, in the ship hold, in the office. The Catholic workman is called to be Christ. This is his royal priesthood. Once the worker comes through grace and education to know his vocation, no neophyte of the altar is more sacrificial, more sensitive to its power and glory.

Neither Leo nor Pius accepted Trade Unions as ends in themselves, they approved them as means towards the wholesome ordering of a disintegrated society. Unions are means, we must not permit ourselves to forget, natural means, sanctioned by the Church and legalized by the State. The right to organize is not debatable. Pius XI saw the future as a society reconstructed on a social order of vocational groups. Every social realist of good faith agrees with him. Philip Murray of the C. I. O. who recently presented to President Roosevelt a Plan of Industrial Councils recognizes his vision and foresight, and acknowledges his influence. In the social order of Pius, workers and employers and government vocationally organized would function for the common good. Employers are already organized, but the Catholic Church exerts precious little influence on their Associations, and gets very little help from their wealth. Our Government becomes less democratic as it becomes more One Man. Only the Workers remain to us, which is as it ought to be. They are our spiritual and financial investment. Our universities, our novitiates, our parishes, our hospitals and our homes rest on few Foundations of wealthy benefactors, they rest precariously upon the wages of the workers. Their wages are our wealth. Today, as it seldom could be said, "We are the priests of the working people." To help them to take their place in the new era they must be organized and educated for vocational responsibility. We are under obligation to the

Church to do so; the encyclicals command it. To be alien to the workers' interest is bad morals and very bad business.

The New York Archdiocese sponsored the first priests' Labor School, the first Union Labor Catholic Paper, the first Catholic Workers School, the first Association of Catholic Trade Unionists as Pius envisioned it. By the grace of the Christ who sweated for the bread He ate and so tenderly compassioned the poor we may be the first to give to the Workers of our own institutions a share of our great security.

After fifty years and ten so many sentences of the encyclicals still are ghosts so few of all their words made flesh.

JOHN P. MONAGHAN.

New York City.

DIVORCE WITHOUT AUTHORIZATION OF THE ORDINARY.

Qu. A Catholic married to another Catholic obtained a divorce twelve years ago. He now asks to be admitted to the Sacraments. Is he excommunicated by his divorce? Can he be admitted to the Sacraments with the bishop's permission, and is the bishop the only competent judge? If the other party to the divorce gave consent would there be any difference in the solution? (2) If a Catholic sues for civil divorce without the permission of the Ordinary should he be excluded from reception of the Sacraments, and deprived of Christian burial as a public and manifest sinner?

Resp. It will be helpful to reproduce verbatim the legislation of the III Plenary Council of Baltimore (1884) which is pertinent to the question here to be considered.

No. 124. ". . . manifeste apparet gravissimae culpae illos esse reas, qui a magistratu civili matrimonium dissolvi postulant vel, quod gravius est, divortio civili obtento, novum matrimonium inire attentant legitimo vinculo posthabito, quod coram Deo et Ecclesia adhuc manet. Ad haec crimina compescenda poenam excommunicationis statuimus, Ordinario reservatam, *ipso facto* incurrendam ab eis qui postquam divortium civile obtinuerint matrimonium ausi fuerint attentare."

No. 126. ". . . quo magis magisque dignitati matrimonii consulatur, . . . iis omnibus qui matrimonio conjuncti sunt, praecipimus, ne inconsulta auctoritate ecclesiastica, tribunalia civilia adeant ad obtinendam separationem a thoro et mensa.

Quod si quis attentaverit, sciat se gravem reatum incurrere et pro Episcopi judicio puniendum esse."

As Barrett says in *A Comparative Study of the Councils of Baltimore and the Code of Canon Law* (Washington, Catholic University Press, 1932). "This censure (i. e. the one mentioned in No. 124) is incurred by those and only those who, already validly married, attempt after a civil divorce a new marriage, and applies whether they go before a priest, a non-Catholic minister or a representative of the State. There being in the Code no corresponding penalty or anything to abrogate it, this local censure continues among those reserved to the Ordinary."

Attention should be called to the fact that although the text of the conciliar decree reads "ad haec crimina compescenda" and thereby implies reference not only to the forbidden attempt at marriage but also to the prohibited obtaining of a civil divorce, yet the penalty of an *ipso facto* incurred excommunication is enacted against only those who attempt remarriage when a civil divorce has been obtained. Even though the obtaining of the divorce is employed as the means for making possible the later attempted marriage, it is the attempted marriage and not the obtained divorce that gives rise to the excommunication. Perhaps the incurring of the excommunication was enacted as a penalty solely for the attempted marriage, simply for the reason that the obtaining of a civil divorce all but invariably eventuated in a later attempt at marriage.

No. 126 of the III Plenary Council of Baltimore refers to the case wherein a limited divorce or separation—*a thoro et mensa*—is sought without consultation of the ecclesiastical authority. While the Council warns that those who without authorization seek such a separation must know that they incur a serious guilt, still it does not enact any *latae sententiae* penalty, but leaves the punishment to be administered *pro Episcopi judicio*, that is, as a *ferendae sententiae* penalty. With these points in mind one may readily proceed to answer the proposed question.

1. As long as the divorced Catholic did not attempt marriage after his civil divorce he did not *ipso facto* incur any canonical penalty. In as far as the case has in all appearance remained unreported to the local ordinary, a report of the case should now be made before the repentant sinner is admitted to the

sacraments in order that the bishop may determine whether any punishment or penance is still called for, and what means are to be employed for obviating any and all scandal which possibily may still be connected with the case. Since the punishment for which the person made himself liable rests within the judgment of the bishop for its specific application, it follows that the bishop or the local ordinary is to be consulted before such a person is readmitted to the Sacraments if his case has never been brought to the attention of the Ordinary for his judgment.

The principles which obtain for the handling of the case here in question are not in any way altered whether the Catholic obtained his divorce with the consent or in collusion with the other party, or without the consent or even contrary to the wish of the other party.

2. A Catholic who has committed a serious wrong by his suing for a civil divorce without proper ecclesiastical authorization is thereby barred from the reception of the sacraments as long as he continues unrepentant of his former wrongful attitude of mind and heart. If his wrongdoing was admittedly of a public and manifest nature, and if it is also publicly certain that he never made any attempt to rectify his wrong, then such a person would have to be classed as a public and manifest sinner to whom Christian burial must be denied according to the law of canon 1240, § 1, 6°. If for any reason there remains a doubt whether Christian burial must be denied then, if time allows, the case should be reported to the Ordinary for final solution. If thereupon the right of denying Christian burial can still be reasonably called in question, the benefit of Christian burial should be accorded if the obviation of scandal is properly secured. From canon 1240, § 1, it plainly appears that it is not only the reception of the Sacraments before death, but also the giving of some sign of repentance even apart from the actual or conditional reception of the Sacraments that entitles a Catholic to receive the benefit of Christian burial.

"COMPETENS IUDEX LOCI" IN DECISIONS CONCERNING THE VALIDITY OF A MARRIAGE.

Qu. May a priest decide for himself concerning the validity of a marriage and act without obtaining a decision from his Ordinary? It is my opinion that by the words "competens iudex loci" in Canon 1964 is meant "ordinarius loci", and in a question of invalidity of a marriage the priest must refer to his ordinary and is not competent to give a decision.

Resp. Canon 1069, §2, states: Although an earlier marriage is null or has been dissolved for any cause whatsoever, it is not granted as a consequence of this to contract a new marriage before the nullity of the earlier bond is legitimately certified or before the dissolution of the earlier marriage is established by lawful and certain proof. According to canon 1962 the determination of these matters rests in certain cases with the Sacred Congregation of the Holy Office, with the Sacred Congregation of the Sacraments, or with that Sacred Congregation, Tribunal or Commission to which the Holy Father shall commit the special case. According to canon 1964 the competence for all other matrimonial causes which require a judicial procedure pertains to the ecclesiastical court of the locality or diocese in which the marriage was celebrated or in which the defendant has his or her domicile or quasi-domicile. If but one of the parties be a Catholic, then the competence for handling such a case will rest with the court of the diocese wherein the Catholic party has his or her domicile or quasi-domicile.

Contentious causes which touch on the bond of marriage must be heard by a collegiate tribunal of three judges (canon 1576, §1, 1°). But there are also certain excepted cases which according to canon 1990 can be handled by the local ordinary personally along with the intervention of the diocesan defender of the bond of marriage.

From the above one can surely not deduce that any pastor has any native right to decide about the invalidity of a marriage. The celebration of marriage is juridically constituted as a public event. Any official determination concerning the acknowledged validity or the established invalidity of the contract of marriage consequently pertains to the public interest and welfare. Over this it is not the pastor but the diocesan

ordinary who exercises the legitimate judgment and control. So it is perfectly correct to maintain that regularly the diocesan ordinary has the competence to determine the fact of a marriage's invalidity, for regularly it is by his authority or by that of his court that this question must be settled.

It is hardly necessary to mention that in judicial trials the rules concerning the appeal of the case to a court of second or possibly even of a further instance must be duly observed (cf. canons 1986-1989). It is evident, then, that the ultimate and official decision of the invalidity of a marriage does not rest with a pastor unless for one or the other of the cases mentioned in canon 1990 the ordinary has expressly delegated this power to him in some particular instance. In his pastoral knowledge of a given case the pastor may upon reviewing the circumstances and adjuncts feel fully convinced that a declaration of nullity is the only justified solution, but in all prudence and reserve he will make no commitment or declaration by way of anticipated judgment, for such a decision pertains not to him, but to the public authority of the diocesan court in judicial causes and to the competence of the local ordinary for the excepted cases enumerated in canon 1990.

THE "ROSARY RING."

To the Editor, THE ECCLESIASTICAL REVIEW.

Can the indulgences of the Rosary be attached to the new "Rosary ring," which has been invented for the convenience of Catholic soldiers? The writer is of the opinion that they cannot; and that the ring is of use only in keeping count of the Hail Marys in each decade, so that one can gain only those indulgences of the Rosary which do not require the use of indulgenced beads. These indulgences are mentioned under No. 360 in *Preces et Pia Opera*. The foregoing is stated upon the supposition that the Sacred Penitentiary has not approved of the Rosary ring as a substitute for the real Rosary beads. Possibly it would do so upon request of the proper authority as was the case with the scapular medal.

Some ten years ago a firm produced a "Rosary medal", which consisted of a large medal, about two inches in diameter, having on each side, in high relief, a rosary of five decades. The writer

referred the point to an eminent canonist, who replied that since the medal was not a rosary, in the ordinary sense of the term, the indulgences of the rosary could not be attached to it. As to the medal, there was at least some resemblance to a rosary, but as to the ring, there is no resemblance at all. Hence there is greater reason why the indulgences of the rosary cannot be annexed to it.

Since there is a crucifix on the ring, the Apostolic Indulgences could be attached to it, as to any other pious object, and the respective indulgences could be gained in consequence.

Meanwhile, under the uncertainty, it would be a pity if a soldier has a pair of beads enriched with the Dominican and / or Crosier indulgences, and would lose those indulgences because he used the " Rosary ring " and not his indulgenced beads.

SACERDOS.

INDULGENCE FOR THOSE UNABLE TO ACTIVELY PARTICIPATE IN EUCHARISTIC PROCESSIONS.

Qu. May all the people in the church gain a plenary indulgence for taking part in the procession of the Most Blessed Sacrament at Forty Hours, Holy Thursday, Good Friday or Corpus Christi even though they cannot conveniently walk in the procession? It is understood, of course, that they have received the Sacraments and prayed for the Pope's intention.

Resp. On 25 September 1933 the Sacred Apostolic Penitentiary issued a decree in which, among other items, it declared: " . . . idem Summus Pontifex hoc in perpetuum concedere dignatus est: eas scilicet, qui, confessi ac sacra Synaxi refecti, 'eucharisticis processionibus', sive introrsum in sacris aedibus, sive publice ductis intersint, atque ad mentem Suam de more precentur, indulgentiam plenariam lucrari pasci." (A. A. S., XXXV [1933], 478-479.)

Mention of the grant of this indulgence is included in the *Preces et Pia Opera* (Typis Polyglottis Vaticanis, Rome, 1938) on page 67 in number 123 thus: " Fidelibus qui sollemnibus eucharisticis processionibus, sive introrsum in sacris aedibus sive publice ductis, interfuerint, conceditur:

Indulgentia quinque annorum;

Indulgentia plenaria, dummodo sacramentalem confessionem instituerint, caelestem Panem sumpserint et ad Summi Pontificis mentem oraverint (S. Paen. Ap., 25 sept. 1933 et 10 iul. 1936).

In *The Pastoral Companion* (Franciscan Herald Press, Chicago, 1939) Father Honoratus Bonzelet (P. 145, n. 6) offers an English equivalent as follows: "Those who participate in *Eucharistic* processions, whether in the House of God or in public, can gain an indulgence of five years, and if they receive the sacraments of Penance and the Holy Eucharist and pray for the intention of the Pope they can gain a plenary indulgence."

The difficulty presented by the query evidently derives from the word *interfuerint*, which Father Bonzelet translates with the english " participate. Now, the Latin *interesse* can surely imply " to participate " or " to take part in " as suggested in the correspondent's query, but it seems highly questionable whether it must be so translated that one's presence at a function may be understood as an *interesse* only then when one takes an active, and not merely a passive part in that function.

The word *interesse* primarily signifies " to be in the midst of ", " to be present at ". For this reason the writer feels convinced that any person who is present at such a function, though he cannot walk along with the procession because of his infirmity, because of lack of room to have everyone actually join the procession, or for some other equivalent reason, can nevertheless gain the specified indulgence. It seems to be the devout attendance and interested presence at such a function rather than the actual participation in the movement of the procession that is contemplated by the word *interfuerint*.

ECCLESIASTICAL PROHIBITION OF BOOKS.

Qu. 1. Is it permitted to sell sets of world literature that contain *selections* from forbidden material?

2. Is it permitted to place on shelves in the library for general use sets of literature with selections from Protestant theologians and preachers?

3. Do the sermons of Cardinal Newman written before his conversion to the Church fall under the prohibition?

Resp. 1. According to canon 1398 the ecclesiastical prohibition of books encompasses the following points: Without due

permission such prohibited books may not be edited or printed, read, retained, sold, translated, or in any way exchanged with others. Furthermore, books prohibited in any way whatsoever may not be edited or printed anew unless, upon the making of corrections, proper permission has been granted by him who prohibited the book, by his superior, or by his successor.

Canon 1399 lists under twelve separate classifications the various classes of books that are by law declared prohibited. If sets of world literature contain selections from forbidden material, then such sets, if they be considered in their entirety, surely can be classified under one or the other of the classes of books listed in canon 1399. By that fact they fall under ecclesiastical prohibition, in consequence of which they are barred from being legitimately sold by all persons who are subject to the Church's prohibitive law.

2. Sets of literature which contain selections from Protestant theologians and preachers may in given cases be quite innocuous. This would hold true if in these selections there is found nothing that is contrary to the Catholic faith. But, until such assurance is authoritatively at hand, the books in which non-Catholic writers professedly treat of religion must be regarded as among the books prescribed by reason of the law contained in canon 1399, 4°. This canon, it is to be noted, does not state that such books are not prohibited provided that or as long as one has no knowledge that they contain anything against the Catholic faith; rather, the canon positively states that they are prohibited as long as it is not clearly evident that they contain nothing against the Catholic faith. The law, then, sets up and acts on the assumption that such books do contain matter contrary to the faith and therefore are prohibited. It is only when this assumption is effectively offset by an assured knowledge to the contrary that such books may be regarded as not being prohibited.

The books on the shelves of a common library must of course serve varied uses for the various readers who have occasion to consult them. A plan which could be utilized to ensure proper safety and precautions would consist in having the file index of the library so catalogued that anyone at a moment's inspection would have the necessary information concerning the nature of the book or of its partial contents which fall under

some kind of ban or prohibition for a reader who has no special faculties for the reading of forbidden books.

3. While the fact of the later conversion of Cardinal Newman to the true faith is of itself not necessarily a guaranty of his unflinchingly sincere search of the truth in his religious writings and utterances throughout his life, yet there are numerous factors in his life which not only permit but really compel any observer to acknowledge his genuine quest for truth in religious matters before as well as after his conversion. It is difficult to imagine that any non-Catholic writer with such an honest mental attitude as that which was evinced by Cardinal Newman ever delivered a sermon or produced any writing which can rightly be classified as falling within the categories listed in canon 1399, 2°, 3°, 4° and 7°. This statement does not mean to imply however that all the writings of Cardinal Newman may safely be read by any and all Catholic readers indiscriminately. A special effort will always be necessary to safeguard youthful minds whose mature development in religious thought is not fully certified as substantially achieved. In as far as means of a protective and precautionary character must be invoked to procure this necessary safeguard, youth should only then be permitted or encouraged to read such matter as is here under discussion when it has furnished a definite indication that no occasion of harmful doubt and no likelihood of weakened faith will result.

PERIOD OF POSTULANCY.

Qu. Would you please give me an opinion on the following question?

According to Canon 539, Section 1, of the Code, "In institutes with perpetual vows all the women . . . must, before being admitted to the novitiate, make a postulancy of at least six whole months. . ." However, Geser in his work, "The Canon Law Governing Communities of Sisters", states: "For a just cause (not mere convenience) the time of the postulancy may be shortened by *a few days*". He bases his statement on the *De Religiosis*, by Schaefer, and on *Religious Men and Women in Canon Law*, by Creusen-Garesche.

Assuming that there is a just cause, what would be the maximum number of days allowable for the curtailment of the six months period of postulancy? Would it be safe to assume that a curtailment of one month be permitted? Who would have the right to decide as to the *just cause* for the curtailment?

Resp. Canon 539, §1, sets a period of at least six months for the duration of the postulancy of an aspirant to the religious life in an institute of women religious who take perpetual vows in religion. The set period of six months may be prorogued either by the statutes of the constitution or by order of the major superior (Canon 539, §2). Nothing is directly mentioned in the Code regarding a possible abbreviation of the period of time just as nothing is expressly indicated to demand that the period of six months be continuous and unbroken. It is in light of the Code's analogous legislation regarding the religious novitiate that a solution may be sought.

Though the Code requires a full and continuous year for a valid novitiate (Canon 555, §1, 2°) it does not require that the loss of fifteen days or less in the course of a year be made up in order to compute the novitiate year as a full and continuous year. (Canon 556, §2) *A pari,* the loss of as many as fifteen days during the course of six months will not have to be made up in order to compute the postulancy as extending for six months. Moreover inasmuch as the Code does not demand that the time of the postulancy run on in unbroken connection, it is readily conceivable that an aspirant would not be required to undertake a new postulancy of six months if she had already spent some time in an earlier venture in the postulancy and later returned for a second trial.

But the loss of fifteen days in the course of six elapsed months presents a case which is not the equivalent of a continuous postulancy which extends for a period of time which is fifteen days short of six months. In the former instance one may morally speak of six months; in the latter the lack of an entire fortnight for the computation of even a continuous course of six months looms too large to allow one to compute the period as the equivalent of a half year.

It is of course true that the postulancy is in itself not a prerequirement for a *valid* novitiate. Hence the loss during the postulancy of any number of days, with or without cause, will not stand in the way of a valid novitiate and an eventual valid profession. The law of the Code, however, calls for a postulancy of six months in the same moral sense in which it calls for a novitiate of a year's duration, with the one difference that

the postulancy need not necessarily be continuous whereas the novitiate must.

Precisely because the requirement is set up by the universal law of the Church, a dispensation from that law cannot be granted by a religious superior unless the approved constitutions acknowledge that faculty for the superior. Similarly, a dispensation cannot be granted by a local ordinary unless there be a coalescence of all the circumstances which according to Canon 81 make it possible for him to dispense from the universal law of the Church in a particular case. It is evident, then, that normally the Sacred Congregation of Religious would have to be approached for obtaining the necessary dispensation.

FUNERAL SERVICES IN CONVENT BY CHAPLAIN.

Qu. Does the chaplain have the right to conduct the funeral services of a deceased sister in a convent, or is he obliged to step aside for a priest invited by the Superior to conduct the services?

Resp. Canon 1230, §5, reads in part: "Religiosas novitias, in religiosa domo defunctas, ad clausurae limen deferant aliae religiosae; indeque, si de religiosis agatur iurisdictioni parochi non obnoxiis, ad propriam religiosae domus ecclesiam vel oratorium deducit et exequiis peragit capellanus. . . ."

This canon attributes to the sisters' chaplain the same right that a pastor enjoys relative to the conducting of funeral services of any of his parishioners. In given cases there may exist reasons which at least equitably entitle a religious superioress to invite some other priest, for example, a close relative of the deceased sister, to conduct the funeral services. In such an instance it is difficult to imagine that the chaplain would not gladly waive any strict right he may have to the exclusion of such a priest relative. The proper procedure is, of course, that the chaplain be enabled to waive that right on his own initiative, and not as a consequence of anyone else's ever so well-meant or possibly even officious intervention.

There may also occur cases in which the superioress proceeds quite arbitrarily in inviting some outside priest to hold the services. Such an action is not necessarily occasioned by any questionable motives on the part of the superioress. It may simply be due to a lack of correct knowledge about the current

ecclesiastical law and discipline. The chaplain's proper explanation of the law of the Church ought to suffice in most cases to obviate future possible difficulties. If the choice made by the superioress leaves no room for such a kindly interpretation, then it is mainly a matter of pastoral prudence to find a suitable remedy. If the chaplain in his discretion has solid reason to doubt the effectiveness of his own representations in the case, then it would be better to rest the case with the Ordinary of the diocese for its proper settlement.

UNCOUTH WORDS IN NEW VERSION?

To the Editor, THE ECCLESIASTICAL REVIEW.

When, within the last year, we read how much was to be expected from the Revision of the New Testament, I said to myself, " it won't be long " and we shall no longer be obliged to read, on the twenty-third Sunday after Pentecost, " their god is their belly " (Phil. 3: 19). As to the passage in Philippians, why should not " appetites " be better in every way? Were it not for taste and appetite, people would not eat or drink to excess.

In Luke 15: 16, the Prodigal Son would have been satisfied to fill his " *stomach* with the pods that the swine were eating." Mark 7: 19, retains " belly " but changes " privy " to " drain ". Thanks for that, at least. " Stomach " in this passage is exact enough, though " bowels " (as Father Spencer has) is more explicit. Rom. 16: 18: " For such do not serve Christ our Lord but their own belly." " Appetites " might well be used; or, as Fr. Spencer has, " their own sensuality."

Since what is distasteful is being pointed out, let us not overlook improved translations. John 7: 38: " *From within him* there shall flow rivers of living waters." Rheims has " belly ". Father Spencer: " Out of his heart. . . ." In Apoc. 10: 9 and 10, " stomach " is properly used: ". . . and it will make thy stomach bitter . . . my stomach was made bitter." Rheims has " belly ".

On the third Sunday of Lent we may now read: " Blessed is the womb that bore thee, and the breasts that nursed thee " (Luke 11: 27). Unfortunately, there is a strange sequence of words in what precedes: ". . . a certain woman lifted up her

voice from the crowd. . . ." It ought to be: ". . . a certain woman from the crowd lifted up her voice."

The above remarks are not meant to detract in the least from the merits of the many excellent improvements in the Revision; but it is difficult to understand why the one uncouth word has been permitted to remain in the several passages mentioned.

F. Jos. MUTCH.

Kokomo, Ind.

WEEKLY CONFESSION OF RELIGIOUS.

Qu. Permit me to submit to you the following question to be answered in Studies and Conferences.

Canon 595 reads as follows: "Curent superiores ut omnes religiosi . . . ad poenitentiae sacramentum semel saltem in hebdomada accedant."

This canon seems to indicate a twofold obligation:

1. on the part of the subject to approach the confessional every week;
2. the superior should see to it that this is done.

In order to fulfill this obligation to what an extent can and should a superior go without doing violence to the personal liberty of conscience of the subject?

A SUPERIOR.

Resp. Canon 595, §1, 3°, presents a reading which in relation to religious superiors and subjects is perfectly analogous to the reading which canon 125, 1°, presents in relation to local ordinaries and the clerics who are subject to them.

1. It can not be denied, of course, that the wording of canon 595, §1, 3°, presupposes that a religious subject will approach the sacrament of penance week after week in fulfillment of an obligation really incumbent upon him. But this obligation arises *directly* rather from the statutes of the constitutions, or from the order of the religious superior, than from the text of the canon which simply corroborates an already existing obligation. Like any other positive obligation of a general character, the present one can become inoperative in its effect for exceptional reasons in individual cases.

In the matter of frequent confession any penitent will first of all abide with the directions of his chosen confessor. A

religious superior could easily reveal a lack of spiritual tact if he insisted that one of his subjects approach the sacrament of penance more frequently than is called for under the direction of the appointed confessor. Such a superior could surely not within reason countermand the advice of the confessor without having a knowledge of the individual case based upon the subject's manifestation of conscience.

If the religious superior is a priest and if his subject proposes his doubts and anxieties of his own full accord it is conceivable of course that the authority of the confessor should give way to that of the superior who calls for a more frequent use of the sacrament. But all religious superiors ought to be well aware of the strict prohibition relative to any initiative on their own part to induce their subjects to furnish them any manifestation of their conscience (canon 530, §1).

2. In view of the law in canon 595, §1, 3°, one must acknowledge that a religious superior has the right to know whether his subject carries out the obligation of frequent confession which the constitutions of the religious institute impose. This right in turn presupposes a duty in the subject to reveal upon legitimate interrogation from his superior where and when he approaches confession, and whom he has selected as his ordinary confessor (cf. Wernz-Vidal, *Ius Canonicum*, Tom. III, *De Religiosis* [Romae: Universitas Gregoriana, 1933], p. 381, not. 20).

But it must remain within the realm of possible tact and discretion that the superior will interrogate his subject. It is with the kindly efficacy of prudent exhortation and admonition that the superior will fulfill his duty, and not by means of canonical penances or even of canonical penalties. Though the duty of seeing that his subjects will approach the sacrament of penance week by week rests upon the superior as his special duty, yet in the generality of circumstances this demand will be met through the well ordered appointment of suitable confessors for the members of the religious institute.

Book Reviews

THE EDUCATION OF SISTERS. By Sister Bertrande Meyers, Ph.D. Sheed and Ward, New York. 1941. Pp. xxxiv + 255.

The present volume contains a carefully arranged résumé of what the education of Sisters in the United States was, is and should be. The first résumé is historical, and derives its value from the testimony of the past. The second is factual, and is based on the combined testimony of Superiors of "sixty selected Communities, chosen on the basis of teacher-distribution throughout the United States". The third résumé gives the writer's solution for some of the difficulties which beset the educational endeavors of Sisters today.

It is this last part of Sister Bertrande's study that is most open to discussion. In it the author outlines five recommendations and a plan for a pre-service program for prospective teaching Sisters.

Probably Sister Bertrande will not be surprised if many of her suggestions are rejected by the Provincial Superiors, to whom they are made. She will be called an idealist, one who fails to realize the exigencies of the times, the fewness of Religious vocations and the many other problems confronting Religious Communities. She will be reminded that the same suggestions cannot be made to all teaching Communities in every part of the country, since their problems are not the same.

There is a mite of truth in all these observations. There is no uniform solution for the diversified problems of our teaching Communities. Neither can these problems be solved by a single book or by a single person. But Sister Bertrande has given us a clear presentation of the problems, as well as a possible answer to some of them. A *laissez-faire* attitude will never solve anything.

The book is thought-provoking and informative. It is written in a clear, simple style. It shows painstaking and intelligent research. It is carefully documented.

It is particularly encouraging to note the insistence of the author on the oft-neglected principle that the end of a Sister's whole life is her Religious perfection. Everything, teaching and all the rest, must be subservient to this.

There are many needless repetitions, which mar an otherwise orderly presentation. The print is clear and readable, and this reviewer noted only one typographical error.

All who are concerned with or interested in the Catholic educa-

tional problems of the day would do well to read *The Education of Sisters*.

THE EXTRAJUDICIAL COERCIVE POWERS OF ECCLESIASTICAL SUPERIORS. By Rev. Anthony A. Esswein, J.C.D. 1941. Pp. x + 134. Price, $2.00. The Catholic University of America Press, Washington, D. C.

Doctor Esswein has made a study of one aspect of the coercive power enjoyed by ecclesiastical authority, one that by its very nature is exceptional. Justice demands that ordinarily even an accused criminal be not denied the full safeguards of the law. Judgment is to be passed only after the formalities of a fair trial have been observed. Yet on occasions this careful protection may to some degree jeopardize the public good, and may even be against the best interests of the accused. Therefore it is proper that the ecclesiastical superior be empowered to punish by precept, and thus to act more swiftly, more secretly, and perhaps more effectively, without however denying the accused his elemental rights.

Doctor Esswein defines exactly what superiors have this right under the present law. It is interesting to note that he assigns such authority to plenary and provincial councils. This analysis is followed by a determination of the persons subject to the punitive power of territorial superiors, including the limited subjection of exempt religious. The question of the remission of the imposed penalties is next considered. In this connection, Doctor Esswein summarizes (somewhat briefly) the controversy regarding the reservation of a *latae sententiae* censure imposed by precept. Then the procedure to be followed in enjoining a penal precept is explained, with due attention paid to the milder penal remedies that should first be tried. To complete the study, the emergency powers granted by canon 2222 are analyzed.

One expects a doctoral dissertation to be a scholarly contribution to canonical science. Doctor Esswein's study fulfills this requirement. His work will serve as an authoritative guide to the rightful exercise of coercive power by precept. There are certain criticisms, however, that one may offer. For example, it is not clear what the exact procedure is to be in inflicting a *ferendae sententiae* penalty for the violation of a precept. It is said that the view of Noval, that a penalty may be imposed by precept only if it had previously been established by precept, has " the prior right and claim to practical application ". But does not the fact that approved authors allow superiors wider authority justify them in using this power because of the jurisdiction supplied by canon 209? Besides no mention is made

of Roberti's claim that a broader interpretation is supported by the practice of the Roman Curia. That argument may not be dismissed lightly. In his exposition of the power to punish serious scandal or heinous sin, Doctor Esswein seems to suppose that the accused may be denied a chance to defend himself. But he offers no argument to prove that a superior may ever proceed *ex informata conscientia.* Despite these few defects Doctor Esswein has treated a rather difficult subject in a very competent manner.

THE FOUNDATIONS OF NATIVISM IN AMERICAN TEXTBOOKS, 1783-1860. By Sister Marie Leonore Fell. Catholic University Press, Washington. 1941. Pp. 259.

Although condemned as unAmerican, bigotry has always been part of the life of this country, even before its birth as a nation. Sister Marie Leonore gives decided proof that such bigotry was fostered by the textbooks imposed upon American children from the immediate post-Revolution period to the days prior to the Civil War.

Once assured of independence, the Colonies which had become the United States, progressively interested themselves in education. They, very naturally, called upon the ministers of religion, as an educated group, to supervise the task. The ministers' prejudices against the Catholic Church were reflected in their writings. Untruth was mixed with half-truth, sometimes very cleverly. Catholic countries were ridiculed and lied about. The Popes were particular objects of attack. Plagiarism was accepted as a matter of course, and any kind of a story against the Catholic Church, the Pope or a Catholic country was widely circulated. The educators merely 'stuffed' their pupils; they did not teach them to discriminate. The inevitable result was a mental confusion of "Catholic" with "foreigner" which erupted in the long series of Nativist riots during the first half of the Nineteenth Century.

The work, written as a degree dissertation, is well conceived and nicely completed. The field of American Church History can use more of the author's work.

HISTORY OF ST. THOMAS PARISH, ANN ARBOR. By Louis W. Doll, Ph.D. Ann Arbor, Michigan. 1941. Pp. vi + 291.

In the Preface to his work, the author declares his intention of writing an exhaustive history of his subject. He kept that idea firmly fixed in his mind during the entire time of the book's composition. The book is ample evidence of Mr. Doll's ability as a trained

researcher, but it brings him little credit as a judge of the value of unearthed material.

A true historian must pick the valuable and the interesting facts from the abundance of matter usually available to him. Inclusion of other material does not enhance the historical value of the work, but only impairs its readableness. For instance, it is of little moment, even to parishioners of St. Thomas Parish, who preached the "Tre Ore" service each year, or who said the first Mass each Christmas.

The book is a remarkable recording of events from the first visit of Father O'Kelly to Washtenaw County in 1831 to the payment of a Diocesan assessment of $1,500 on 10 March, 1941. It is a rather lifeless recording, repetitious and wearying. This is particularly regrettable, because the Introduction, the Summary and the Conclusion are excellent. They show the heights which the author is capable of reaching when he abandons the idea that a historian is a mere scrivener of names and dates.

THE SPIRITUAL LIFE ACCORDING TO SAINT ISIDORE OF SEVILLE. By Sister Patrick Jerome Mullins, O.P. (The Catholic University of America Press. 1940.

This volume, in many ways, appears to be the most thorough study of St. Isidore available. Before taking up Isidore's teachings on things spiritual, the author devotes a lengthy chapter to the life and character of the saint himself. She fits him into his family and circle of friends. It is surprising how little authentic biographical information we have concerning this man who wrote so much.

Sister Patrick Jerome displays remarkable familiarity with the voluminous writings of Isidore as well as with his sources. It is common knowledge that the Spanish Father levied a heavy contribution upon his patristic predecessors, but hitherto no one has demonstrated just how he used them. The author employs parallel columns to show that the saint was no "mere plagiarist," but that he adapted and modified his sources, suiting them to his purpose as pedagogue of an age of decline.

In the spiritual life, Isidore's main insistence was on the spirit of compunction. The dissertation takes up the problem of penance in the period, studying and evaluating the recent literature on the subject in French and German. Teachers of church history will find the treatment a short-cut to the latest findings of scholarship on this mooted question. Evidently only canonical and not private penance, which could be repeated, was in vogue in St. Isidore's Spain. In dealing with the necessity of grace and the sanctifying role of the Holy Spirit

the study presents the mind of Isidore and of the Mozarabic liturgy as regards Baptism, Confirmation, and the Eucharist, again taking cognizance of a rich bibliography. Isidore's precepts on how to use the means of grace for overcoming vice and advancing in virtue and his ideal of perfection for the various states of life conclude the volume.

There is a somewhat heavy apparatus of footnotes, but the reader who has no taste for wearisome erudition can skip them. He will find the text smoothly written and will enjoy the picture which the author gives of this kindly, middle-of-the-way saint.

Book Notes

The translator of the "Instructio de normis a parocho servandis in peragendis Canonicis investigationibus antequam nupturientes ad matrimonium ineundum admittat" which is to be found in the "Analecta" of this issue, is Reverend Joseph M. O'Hara, Ph.D., of Chester, Pennsylvania.

Dr. O'Hara is the author of a number of books and brochures, but is perhaps best known for his translation with Monsignor Francis Brennan, of Archbishop Cicognani's volume *Canon Law.*

It is proposed to print this *Instructio* in pamphlet form, which may be more convenient for the reverend pastors and their assistants. Copies may be obtained from The Dolphin Press, 1722 Arch St., Philadelphia, Pa. The price, 15c postpaid.

Whom Do You Say—? by Father J. P. Arendzen is the first volume of Messrs. Sheed and Ward's new study plan. "A Masterpiece a Month to Form a Catholic Mind" it is called, and it gives promise of becoming a truly important aid in religious instruction.

The plan is to publish once a month, from October to May inclusive, an outstanding piece of Catholic literature, and to include a tutorial introduction that will be a detailed instruction on how to study the book and how to test what has been gained by the study. The Introduction will be suitable for study groups as well as for individual readers. The purpose is to form a Catholic mind; to build up knowledge the reader already has, to link up different areas of knowledge, and to provide frameworks of historical and other necessary truth. When he has mastered the general bearing of the Church's doctrine, the reader will be encouraged to specialize in particular studies and contemporary problems.

In the first volume there are eleven pages of "tutorial introduction". Mr. Sheed divides the matter into four headings: Our Lord's Human Character; Our Lord's Claim to Divinity; What Does the Truth "Christ is God" Mean?; More About the Dogma. A week can be devoted to thought and reading under each heading. The extracts taken for study under the various headings do not follow the book's order, and indeed some pages are not covered by the instruction. Later instructions will refer back to some of these, but those parts that are answers to objections are not considered necessary or important. The tutorial guidance by Mr. Sheed is well conceived and excellently carried out. A necessary background is presented succinctly and supplementary reading from the New Testament is indicated.

The first course will study (1) Our Lord in Himself through Father Arendzen's volume, and in His Mystical Body by using Robert Hugh Benson's *Christ in the Church;* (2) the first period of Church history as shown in *The Confessions of St. Augustine,* Cardinal Newman's *Callista* and *The Desert Fathers* compiled by Helen Waddell; (3) the Catholic outlook in Belloc's *Survivals and New Arrivals,* Chesterton's *What's*

Wrong with the World? and *A New Anthology of English Catholic Poetry from the Earliest Times* compiled by Mr. Sheed.

The plan is worth while. To be successful it requires the active co-operation of all intelligent Catholics, and we believe our priest readers will be doing a fine bit of missionary work in recommending the plan to those of their parishioners who could profit by it.

The Institute for the Scientific Study of Crime, Joliet, Illinois, reports the publication of Father Eligius Weir's *Criminology*. It is intended as a textbook for use in colleges and universities. Special attention is given to the problem of parole, and there is a chapter proposing a program for the diminution of crime.

It is no exaggeration to say that Father William Russell's life is centered upon making our Lord better known to men. His class work, his sermons and his writings, both popular and erudite, all have this as their prime purpose. *Chats With Jesus* is a series of twenty short, simple meditations that have appeared in *The Missionary*. Father Russell stresses the personal relationship of the soul with Jesus, and many will find the *Chats* helpful and inspiring. The present little book is marked Vol. I, a promise of additional worthwhile spiritual reading. (P. J. Kenedy & Sons, New York City. 1941. Pp. 120.)

Novena to St. Therese of Lisieux by Father Michael A. Lee (Sheed & Ward, New York City. Pp. 72.) is the series of talks delivered in a Los Angeles parish which commanded widespread attention. In plain language Father Lee places before his hearers, and readers, the lesson to be learned from the Little Flower—advance in perfection by doing perfectly the small things of every-day life. The nine discourses are fine examples of the *fervorino* at its best.

A Catholic Dictionary, edited by Donald Attwater, is the reissue title of "The Catholic Encyclopaedic Dictionary". The worth of the *Dictionary* as a reference book is so widely known and recognized that it is necessary only to mention that the price, just under $2.00, makes it a "must" for every Catholic home library. (The Macmillan Company, New York. 1941. Pp. xvi + 576.)

Fathers Rumble and Carty have published *A Correspondence Course in Catholic Doctrine* which is the follow-up course they used successfully with radio and street audiences. There are twelve chapters and sixty pages treating of the Catholic Church, sacrifice, confession, evening devotions, faith, God, angels and the world, man, the God-man, channels of grace, theology and ascetics, and the final realities. The expositions are in the popular style that the authors found so successful in their work, and which is making their work popular with other priests. (Radio Replies, St. Paul, Minn. Pp. 60.)

Taking advantage of the odd hours of leisure granted a first assistant in an active parish, Father George Kuzma has written the story of St. Joseph's parish, Joliet, Illinois, to mark its Fiftieth Anniversary. The first half of the volume, containing the parish annals, is written in Slovene; the second half, telling of the school, its graduates, parish organizations, is given in English. Father Kuzma wrote for the people of his parish, and the style and choice of material was chosen with them in mind. Future church historians, however, are likely to find his research helpful as, indeed, they will find similar local histories. (St. Joseph's Church, Joliet, Ill. 1941. Pp. 144. Illustrated.)

The Long Road to Lo-Ting is a story for children by Julie Bedier with interesting pictures in red and black by Louise Trevisan. It is the simple story of two children's flight from a wicked uncle to the convent at Lo-Ting, but the story and pictures will interest the little ones and give them an idea of the good done by the missionary sisters. The authoress is a Maryknoll Sister who spent sixteen years on the mission in China. (Longmans, Green & Co., New York City. Pp. 26. Price, $1.00.)

Father Winfrid Herbst lacks the gifted ability to tell a story that Sister Julie has, but his translation *Courageous Children* from the German of Mary Schmidtmayr gives biographies of eleven children that teachers of Christian Doctrine will

find very helpful indeed. Being a translation, the style is a bit heavy, the dialogue in places quite stilted, and many of the words used are beyond the ken of youngsters. The alert teacher, however, will be able to adapt the stories for her class. The biographies are of Margaret Mary Peskula, Joseph Specht, Agnes Charvet, Rudi Hackenbuchner, Mary Teresa Wang, Tony Martinez of Pedraja, Joan Karafiat, Rene Kemp, Odette, John Rose and Dionysia Lenweiter.

This is Father Herbst's third volume of the lives of good and holy children, being a companion volume to *Saintly Children* and *Christ's Little Ones*. (The Salvatorian Fathers, St. Nazianz, Wis. Pp. x + 228.)

The Macmillan Company has reissued a 1941 edition of *Walker's Comprehensive Concordance to the Holy Scriptures* at a popular price. It is printed on fair quality, light-weight, opaque paper, and while the print is necessarily small, it is quite legible. The *Concordance* is, of course, based on the Authorized (King James) Version of the Bible. (New York. Pp. vi + 957.)

A translation of the New Testament that will be of interest to Catholic biblical scholars is *The New Testament in Basic English*, prepared under the direction of Professors S. H. Hooke and Samuel Davidson, assisted by a number of prominent English churchmen and scholars. (E. P. Dutton & Co., Inc., New York City. Pp. vii + 548.)

Basic English is a system which employs 850 words selected because of their "covering power", that have a "range of statement equal to that of about 20,000 words in general use." Basic English was developed by C. K. Ogden of the Orthological Institute of Cambridge, and is intended to be a first step to complete English especially for those with a limited vocabulary, for children and those learning the language. It is not intended to replace English, but it does provide a quick and easy way to teach the language to foreigners. The present rendering uses some 150 words outside the Basic vocabulary.

Books Received

SOCIAL WELFARE IN THE CATHOLIC CHURCH. Organization and Planning through Diocesan Bureaus. By Marguerite T. Boylan, Foreword by the Most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul. Columbia University Press, New York City. 1941. Pp. xx + 363. Price, $3.00.

COOPERATIVE PLENTY. By the Reverend J. Elliot Ross. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. vii + 204. Price, $2.00.

THE LONG ROAD TO LO-TING. A Story for Children. By Julia Bedier. Pictures by Louise Trevisan. Longmans, Green and Company, New York City. 1941. Pp. 26. Price, $1.00.

WALKER'S COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES. Based on the Authorized Version. By Rev. J. B. R. Walker. The Macmillan Company, New York City. 1941. Pp. vi + 957. Price, $2.00.

WHY SEND THE CATHOLIC CHILD TO A CATHOLIC SCHOOL? By Very Reverend Monsignor J. B. Scheper, S.T.D. St. Andrew's Cathedral Parish, Little Rock, Arkansas. Pp. 24.

HONEY FROM THE ROCK. A Book of Eucharistic Symbols. By Larry E. Wallace, Illustrated by M. L. Wallace. The Catechetical Guild, Saint Paul, Minnesota. 1941. Pp. 31. Price, 25c.

SAINT JOSEPH'S PARISH CENTENNIAL. (1841-1941). An Historical and Illustrated Commemorative of Saint Joseph's Parish. Saint Joseph's Church, Utica, New York. 1941. Pp. 40.

CRADLE DAYS OF SAINT MARY'S AT NATCHEZ. By the Most Reverend R. O. Gerow, M.A., S.T.D., Bishop of Natchez. The Hope Haven Press, Hope Haven, Marrero, Louisiana. 1941. Pp. xiii + 302. Price,

THE DIGNITY OF THE PARISHIONER. By the Reverend Bernard A. Sause, O.S.B. Saint Benedict's Abbey Press, Atchison, Kansas. 1941. Pp. vii + 105. Price, $0.30.

THE CANON LAW DIGEST. Officially published documents affecting the Code of Canon Law. Supplement 1941. By the Reverend T. L. Bouscaren, S.J. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. 218. Price, $2.25.

PARISH APOSTLES FOR CONVERTS. By the Reverend Bernard A. Sause, O.S.B. With Discussion Club Outline. Abbey Student Press, Atchison, Kansas. 1941. Pp. ix + 117. Price, $0.30.

CHRISTIAN SOCIAL PRINCIPLES. By Sister Mary Consilia O'Brien, O.P., Ph.D. P. J. Kenedy & Sons, New York City. 1941. Pp. xvi + 621. Price, $2.40.

HAND CLASPS WITH THE HOLY. By the Reverend Edward F. Murphy, S.S.J. Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 246. Price, $1.50.

MASS IN HONOR OF SAINT FRANCIS DE SALES. S. A. with Organ. By Mary E. Downey. J. Fischer & Brother, New York City. 1941. Pp. 24. Price, $0.80; Voice parts, each, $0.30.

MASS IN HONOR OF SAINT CECILIA. S.A.T.B. By Richard Keys Biggs. J. Fischer & Brother, New York City. 1941. Pp. 24. Price, $0.80; Voice parts, each, $0.35.

MISSA EUCHARISTICA. For S.A.T.B. or S.T.T.B. With accompaniment of Organ. By Pietro A. Yon, Organist of St. Patrick's Cathedral, New York. J. Fischer & Brother, New York City. 1941. Pp. 37. Price, $0.80.

THE SOCIAL LIFE OF PRIMITIVE MAN. By the Reverend Sylvester A. Sieber, S.V.D. and Franz H. Mueller, M.G.S., Dr. rer. pol. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. xiii + 566. Price, $3.50.

THE CELEBRATION OF MASS. A Study of the Rubrics of the Roman Missal. Volume I: The General Rubrics of the Missal. By the Reverend J. O'Connell. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xiii + 286. Price, $3.50.

THE APOSTLES' CREED. By the Reverend Gregory Smith and Charles J. McNeill. The Catholic Action Committee, Wichita, Kansas. 1941. Pp. 56. Price, 25c.

A CORRESPONDENCE COURSE IN CATHOLIC DOCTRINE. By the Reverend Doctor Rumble, M.S.C. and the Reverend Charles Mortimore Carty. Radio Replies Press, Saint Paul, Minnesota. 1941. Pp. 60. Price, $0.50.

THE CHIVALRY OF GOD. The Life and Spirit of Saint Ignatius Loyola. By the Reverend J. A. Phillips, S.J. Pp. 32. *The Institute of the Assumption.* By Mrs. Virginia Crawford. Pp. 22. The Catholic Truth Society of London, England. 1941. Price, twopence each.

THEIR NAME IS PIUS. Portraits of Five Great Modern Popes. By Lillian Browne-Olf. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xv + 382. Price, $3.00.

THE FRENCH LAIC LAWS (1879-1889). The First Anti-Clerical Campaign of the Third French Republic. By Evelyn M. Acomb. Columbia University Press, New York City. 1941. Pp. 282. Price, $3.50.

THE PSYCHOLOGY OF ARISTOTLE. An Analysis of the Living Being. By Clarence Shute. Columbia University Press, New York. 1941. Pp. xiv + 148. Price, $2.00.

THE ETHICS OF TOLERANCE. Applied to Religious Groups in America. By Ira Eisenstein. King's Crown Press, New York City. 1941. Pp. 96. Price, $1.50.

DARE TO LIVE. By Reverend Albert H. Dolan, O.Carm. Carmelite Press, Englewood, N. J. Pp. 64. Price, 15c.

THOMISTIC PSYCHOLOGY. A Philosophic Analysis of the Nature of Man. By Robert E. Brennan, O.P., Ph.D. The Macmillan Company, New York City. 1941. Pp. xxvi + 401. Price, $3.00.

A COMPANION TO THE SUMMA. *Volume I. The Architect of the Universe.* By Walter Farrell, S.T.D., O.P. Sheed & Ward, New York City. 1941. Pp. vii + 457. Price, $3.50.

A CATHOLIC DICTIONARY. Edited by Donald Attwater. The Macmillan Company, New York City. 1941. Pp. xvi + 576. Price, $1.98.

MARRIAGE AND THE FAMILY. A Study in Social Philosophy. By Dr. Jacques Leclercq. Translated by Reverend Thomas R. Hanley, O.S.B. Frederick Pustet Co., Inc., New York City. 1941. Pp. xx + 395. Price, $4.50.

BIBLE CATECHISM AND QUESTIONNAIRE. Part I. The Old Testament. By Walther Eickmann. Privately printed by the Author at 446—65th St., West New York, N. J. 1941. Pp. 68. Price, 25c. (Non-Catholic Publication.)

NOVENA TO ST. THERESE OF LISIEUX. By Reverend Michael A. Lee. Sheed & Ward, New York City. 1941. Pp. 72. Price, $1.00.

REFLEX. By Ozi Si. Published by G. Kornel, Box 723, Petersburg, Virginia. 1941. Pp. 39. Paper, 25c.

CHATS WITH JESUS. By Reverend W. H. Russell, Ph.D. P. J. Kenedy & Sons, New York City. 1941. Pp. 111. Price, $1.00.

METHODISM AND THE FRONTIER. *Indiana Proving Ground.* By Elizabeth K. Nottingham. Columbia University Press, New York City. 1941. Pp ix + 231. Price, $2.50.

COOPERATION—A CHRISTIAN MODE OF INDUSTRY. By the Reverend Edgar Schmiedeler, O.S.B., Ph.D. The Catholic Literary Guild, Ozone Park, New York. 1941. Pp. 217. Price, $1.50.

THE IMITATION OF CHRIST. By Thomas a'Kempis. From the First Edition of an English Translation made in 1530 by Richard Whitford. Edited with an Introduction by Edward J. Klein. Harper & Brothers, New York City. 1941. Pp. lxix + 261. Price, $3.00.

PARISH SCHOOL PROBLEMS. By the Reverend Paul E. Campbell, A.M., Litt.D., LL.D. Joseph F. Wagner, Inc., New York City. 1941. Pp. ix + 213. Price, $1.75.

LEGENDS OF THE CHRIST CHILD. By Frances Margaret Fox. Illustrated by Mildred Elgin. Sheed & Ward, New York City. 1941. Pp. x + 81. Price, $1.50.

WHOM DO YOU SAY? A Study in the Doctrine of the Incarnation. By the Reverend J. P. Arendzen, D.D., Ph.D., M.A. Cantab. Sheed & Ward, New York City. Second Edition, 1941. Pp. xiii + 308. Price, $1.00.

I TALK WITH JESUS. The Holy Mass and Other Daily Prayers in Rime for Little Children. By Sister Mary Limana, O.P. Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. 48. Price, 16c.

FIFTIETH ANNIVERSARY OF SAINT JOSEPH'S CHURCH, JOLIET, ILLINOIS (1891-1941). Saint Joseph's Church, Joliet, Illinois. 1941. Pp. 145.